AHMAD MESSAGE OF PEACE

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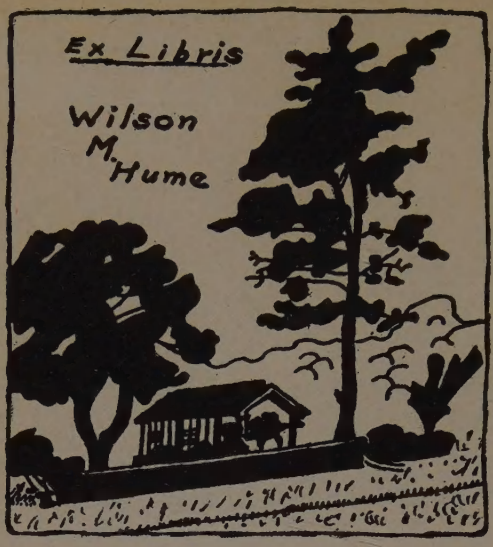

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from Dr. Aikter
to W. M. Hume

MESSAGE OF PEACE

Being a revised English version of an appeal for peace and mutual good-will addressed to the communities of India 28 years ago

BP
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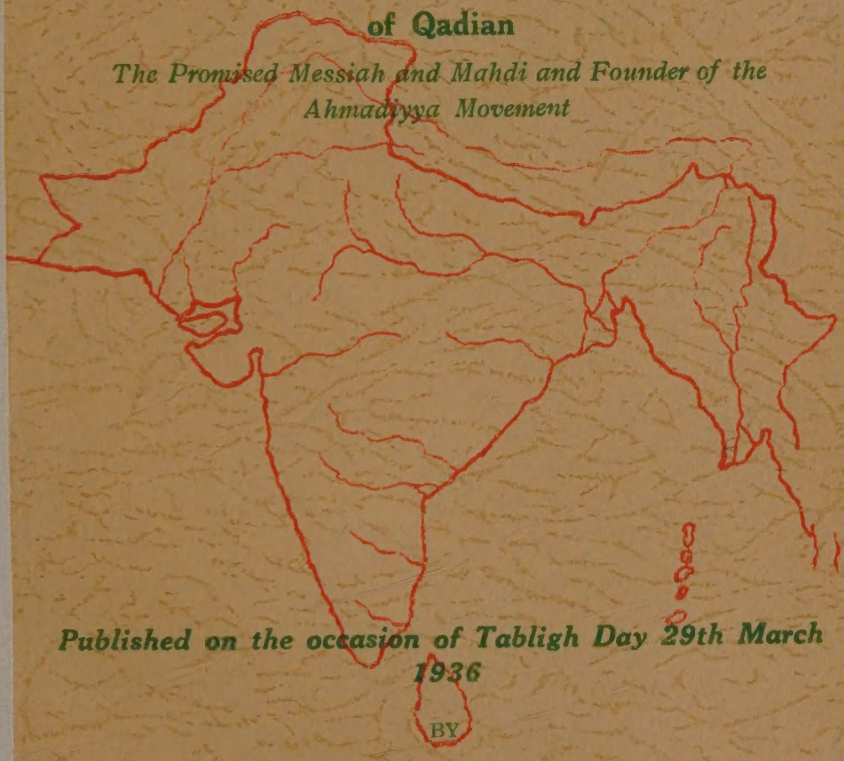
BY

Ahmad, Ghulam, hazrat mirza,
1839?-1908,

Hazrat Mirza Ghulam Ahmad

of Qadian

The Promised Messiah and Mahdi and Founder of the Ahmadiyya Movement



Published on the occasion of Tabligh Day 29th March 1936

BY

Anjuman Ahmadiyya, Lahore

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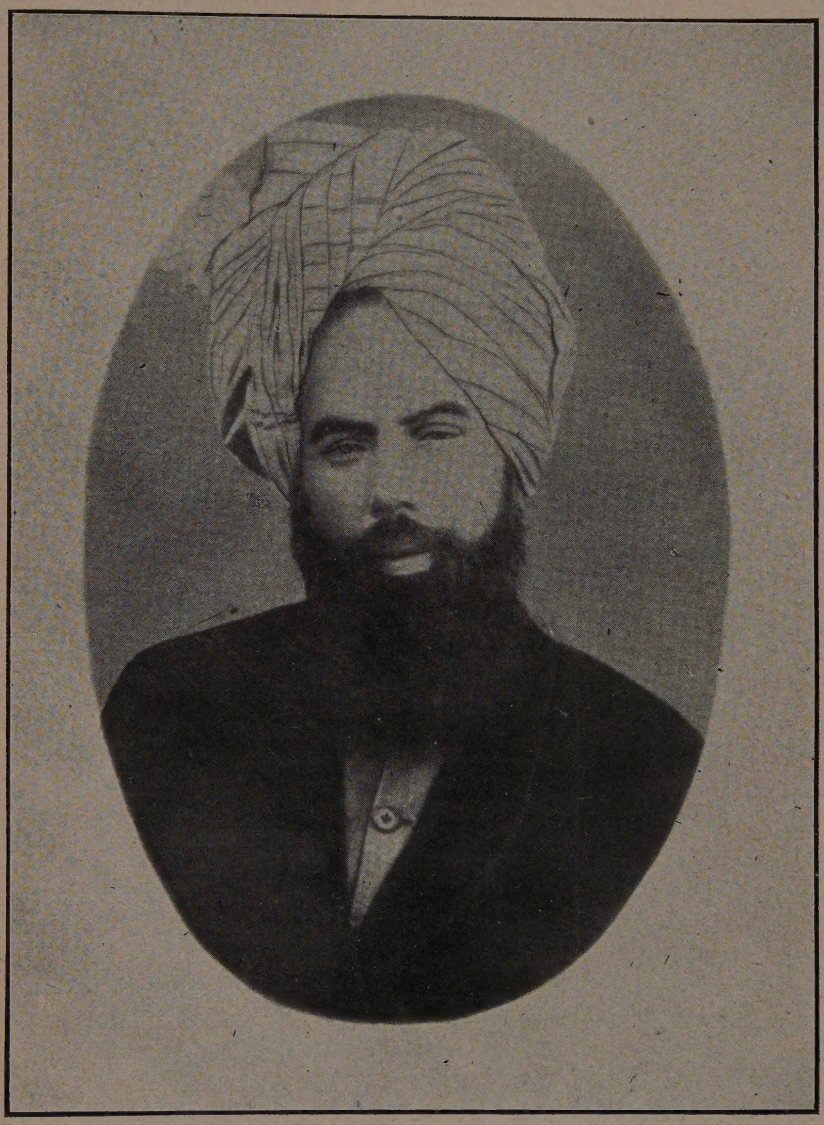
تشنہ بیٹے ہو کنار جوے شیرین حیف ہے
سر زمین ہند میں چلتی ہے نہر خوشگوار
(حضرت احمد علیہ السلام)



AHMAD THE PROMISED MESSIAH AND MAHDI,
FOUNDER OF THE AHMADIYYA
MOVEMENT

TO
ALL THOSE WHO STUDY
REVERENTLY
THE PROBLEM OF COMMUNAL PEACE IN INDIA

THIS EDITION OF THE
MESSAGE OF PEACE IS HUMBLY DEDICATED
BY THE PUBLISHERS

FOREWORD

The *Message of Peace* was written by the Holy Founder of the Ahmadiyya Movement during the last day or two of his life. He suffered from chroinc diarrhoea. When he came to Lahore on his last long visit the disorder increased. The constant stream of visitors gave him no rest. In this condition he had the revelation' الرحيل ثم الرحيل —' The time for the march is nigh ; again the time for the march is nigh.' The revelation caused great anxiety to his family and followers, but the news of the death of a friend at Qadian, relieved the anxiety, leading everybody to think that the revelation related to the death of this friend. But somebody happened to ask Ahmad about it. "No" said he, "the revelation relates to a far more important member of the Movement." The anxiety renewed, and Ahmad's wife—known amongst us as the Mother of the Faithful—suggested they should all return to Qadian. "To go back now," said Ahmad, "is not in my power. Now it is God alone who can take me back." In spite of the revelation and the illness, however, he remained at his work. And in this condition, he proposed to deliver a lecture on—how to promote peace and goodwill between the two great communities of India. He wrote out the lecture and called it *Message of Peace.* The writing of it produced further strain on his exhausted body. The diarrhoea worsened. The night preceding the day on which he had planned to finish it, he had the revelation مکن تکیہ بر عمر نا پائیدار —'Trust not the ebbing life.' He mentioned it to his family, saying it was about himself. Nevertheless, on the following day—25th May 1908—he completed the lecture, as he had planned. The night following, the diarrhoea further worsened and he became very weak. He called his wife who found him prostrated. On her inquiring what the matter was with him, he replied 'The same that I have been telling you about' —meaning obviously—death. After this he moved again and the sinking increased. Then he summoned Hazrat Maulvi Nur-ud-Din who was a great physician and who became his first successor ; Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, his son, then a young boy of about 18, who became his second successor in 1914 and who has been leading the Movement since ; Mir Nasir Nawab Sahib, the father-in-law of Ahmad. When they came, they found him in great pain. The doctor had come, but the patient did not rally. At dawn, however, he woke up and said his morning prayers. His voice was now

completely hoarse. He tried to speak, but could not. He ordered for pen and ink but could not write. Soon a drowsiness came upon him and at about half-past ten, on the 26th May 1908, his holy spirit passed away to the presence of that august Master to the service of whose faith, he had devoted the whole of his life. Verily we are all for God, and to God we return!

The *Message of Peace* remained, and seems even to have been planned by Ahmad as the last of his long list of writings. The circumstances in which it was written invest it with a peculiar appeal, the power and sincerity of which few, indeed, will fail to appreciate. It only remains to be seen when and how our countrymen ever respond to it.

بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

My God almighty! My Guide beloved! Guide us into the path by which Thy truthful and sincere servants find Thee, and save us from the ways of those who seek only to gratify their passions of revenge or hatred, or their greed for the things of the world!

And now, friends, all of us whether Hindus or Mussalmans, are, notwithstanding hundreds of differences, one in believing in God as the Creator and Master of the world. Moreover our cause is common not only because we are all human beings, but also because, being inhabitants of one and the same land, we are related as neighbours to one another. It is but proper, therefore, that we should live as true and sincere friends, and sympathise with one another, in temporal and spiritual difficulties, and act as though we were parts of one whole, and limbs of one body.

Broad Sympathy.

My dear countrymen, that religion is no religion which does not inculcate broad sympathy, nor does that man deserve to be called man who does not have a sympathetic soul within him. God has not withheld His bounty from any people. The powers and faculties which He bestowed on the ancient peoples of India, have also been bestowed on the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all, the earth of God serves as a floor, and for the sake of all, the sun, the moon, and the stars give their light, and perform such other functions as

God has charged them with. All of them derive benefit from the air, water, fire, earth and other things created by God, and all of them use the produce of the earth, its corn and its its herbs, its flowers and its fruits. These liberal ways of God teach us that we also should do good to all mankind and should not have a cramped outlook, or a confined sympathy.

My friends, know it for certain that if any people should fail to honour the divine example, and fail to shape its conduct in accordance with this pure example, then that people shall soon be destroyed, and the evil consequences of its transgression shall be visited not only on itself, but also on its unborn generations. Ever since the world came into existence, the righteous ones of all lands have proclaimed that man survives by cultivating the fine attributes of God, and that both the physical and spiritual life of man depend on his conformity to divine morals from which all peace is to be derived.

God of All the Worlds

The holy Quran opens with the very verse which teaches this broad doctrine. The first verse of the opening Chapter of the Holy Quran says:

الحمد لله رب العالمين

i.e., "Glory to Allah, the Lord of all the Worlds." The 'worlds' include all the different peoples, different ages, and different countries. Opening the holy Quran with a verse embodying such breadth of view, is really a reply to nations who limit, each to itself, the universal bounty and providence of God, who regard other peoples as though they were not a creation of God, or as though, having once been created, they have since been forsaken and forgotten completely by Him. Jews and Christians, for instance, believe to this day, that all the prophets and teachers that have appeared in the world, have come only from among the Israelites. Towards other peoples, God has been so unfavourably disposed, that even finding them in error and ignorance, He has not cared

or moved for them. Even Jesus, as the Gospels state, declared that he had been sent only to the lost sheep of Israel. If, as is said, Jesus was God, is it not amazing that being God, he should have understood his message, in such narrow terms ? Was Jesus God only of the Israelites ? Was he not God also of other peoples, ? Should He have shown such complete unconcern about the reform and guidance of other peoples ?

Narrow Doctrines

In short, Jews and Christians hold that all the prophets and messengers of God were raised from among the Hebrew race, and that the books of God were all revealed to members of their tribe. And Christians further hold that divine revelation ended with Jesus, and after him, man was to have no more experience of God. Beliefs similar to these are entertained by the Arya Samaj. Just as Jews and Christians regard the gifts of prophecy and revelation as the special privilege of the house of Israel, and consider other peoples unworthy of them, so the Arya Samaj believe that divine revelation never went beyond the confines of India. It is from out of this land, they hold, that the four *rishis* are raised, again and again. It is only the Vedas, which are revealed time after time, and Vedic Sanskrit is the only language set apart by God for the expression of His will.

Excessive Exclusiveness

Thus Jews and Christians, on the one hand, and the Arya Samaj, on the other, do not regard God as the Lord and Cherisher of all the worlds. If such were not the case, there would be no reason why God, the Lord of all the worlds, and not of the Israelites or the Aryas alone, should have attached Himself, for all time, to a single people, in a way so obviously unfair and unjust.

It is to refute such erroneous doctrines that almighty God has opened the holy Quran with the verse, " Glory to Allah,

the Lord of the Worlds." In many places in the holy Book, has He warned us against the belief, that prophets have been raised from only one particular tribe, or been sent only to one particular country. God has not omitted any people or country from the distribution of His spiritual bounty. And this is a point which in the holy Quran has been brought home by many appropriate examples. For, just as Almighty God has been providing for the physical necessities of every country, so also has He been providing for the spiritual sustenance of every country. In one place, for instance, the Holy Quran says,

وان من امة الا خلا فيها نذير

i.e, " There is not a people to whom a warner has not been sent." (35.24).

It needs no argument, therefore, to say that the True and Perfect God, in whom we must all believe, is the Lord of all the Worlds. His care is not limited to any particular people, or any particular age, or any particular country. He is the Lord of all peoples, all ages, and all lands. He is the fountain-head of all grace, the source of all power, physical and spiritual. He nourishes all His creation, and on Him, depends everything that exists. His grace is universal, and is spread over all peoples, all countries and all ages. And it was so ordained, in order that no people might complain and say that God had poured down His blessings upon others but not upon them, nor that others had from Him, Books to guide them, but not they, nor that in other times, He revealed Himself through revelation, signs and miracles, but remained hidden in their time. God made His bounty, universal and eternal, and displayed such wide solicitude for mankind that not a people, nor an age was excluded from His physical and spiritual favours.

Message of Peace

Divine bounty being so broad, it behoves us to imitate it. It is to invite you to do so, friends and countrymen, that I address you this appeal, entitled *Message of Peace*. In

doing so, I pray with a most sincere heart, that almighty God may inspire you with truth, convince you of the sincerity that lies within my heart, and lead you not to ascribe this friendly invitation to any special motive or selfish design on my part. Friends, life hereafter remains obscure from the view of most people, and the secret of it is revealed only to those who are dead before they die, but the good or evil that pertains to this life can be appreciated by everybody who looks ahead.

We all know that unity can remove difficulties which it is impossible to remove otherwise. It does not become any one, therefore, that he should refuse himself the blessings of unity. Hindus and Mussalmans are two communities in this country, about whom it is impossible to say that either one of them can, at any time, turn the other out of the country. On the other hand, the ties which unite them are so strong that it is impossible to cut them asunder now. If one of the two communities is visited by any general affliction, the other cannot afford to stand aside, with folded arms, but must suffer along with the other. If one of them should seek, out of scorn and pride, to bring the other into contempt, it also shall be branded with the same contempt. And if one of them does not sympathise with the other, that one shall also suffer the evil consequences of this lack of sympathy. If an individual belonging to one of these communities does anything to harm the other, he behaves like one who cuts off the branch upon which he is himself sitting. Friends, you are now educated, and it is time you cleared your hearts of all hatreds, and advanced in mutual goodwill and friendliness; it is time that unkindness gave way to charity. The journey of this life resembles a journey through the desert which is undertaken in the burning heat of the sun. To mitigate the heat of the journey, and to quench thirst on the way, what you need is the cold water of union and goodwill.

I invite you to peace at a time when peace is urgently

needed. Disaster after disaster is coming into the world. We have had earthquakes and famines, and the plague has not yet left us. Almighty God has even told me that if the world does not repent of its evil ways and does not forsake them all, disasters yet more terrible will visit our globe, and one disaster will not have left before another will have appeared; and at length mankind, out of utter distress, will begin to ask what is going to happen. And many, under the strain of their sufferings, will lose the balance of their minds. Beware, therefore, my fellow countrymen, and take care before the time arrives. Let Hindus and Mussalmans make peace between them. If one of them is doing any wrong to the other which prevents this peace, let it at once give up the wrong, or else it alone shall be responsible for the ill-feeling between the two.

Religious Differences

It may be asked, How can there be unity when religious differences are making the gulf wider and wider every day? But I say in reply, a genuine religious difference should be inspired only by reasonable considerations. Why has man been endowed with reason, if he is not to see that what he believes or does is in accordance with reason, and the proclamations of empirical fact? As soon this is realised, it will be seen that minor differences cannot disunite us. Only those differences can disunite us which lead one party to vilify the honoured Founder of another, or which lead it to denounce the holy Book of another and *apropos* this, all lovers of unity will be glad to learn that the teaching of Islam is not necessarily opposed to the Vedic teaching. Nearly everything that Islam teaches is to be met with in some one or another of the various Vedic schools. For instance, though the new Arya Samaj movement maintains, as a fundamental Hindu doctrine that Vedic revelation, closed the door of all revelation, yet the great *Avatars* who have appeared since in the Hindu faith, have shown by their very advent that all revelation did not end with

the revelation of the Vedas. Among these *Avatars* is the great Sri Krishna who is so deeply reverenced in this country, particularly in the province of Bengal. Sri Krishna claimed to be the recipient of revelation. His followers indeed exalt him to the status of God Incarnate, but there can be no doubt at all, that he was a prophet of his time and an avatar, and that he was favoured by God by the word of His mouth.

Guru Nanak

In the latter days, the Hindu community had had Baba Nanak, the universally respected and honoured saint of this country, whose followers known as Sikhs number at least two million. Baba Nanak openly claimed to be the recipient of divine revelation, and evidence of his claim is met with in the Granths, as well as in the various *Janam Sakhis*. In one of his *Janam Sakhis* he says that he had it revealed to him by God that Islam was a true religion. It was because of this that he went on pilgrimage to Mecca, and adopted all the tenets of Islam. It is also true that miracles and signs were witnessed at his hands, and there can be no doubt that he was one of those chosen and righteous servants of God, whom God favours with the gift of His love. He was raised among the Hindus to bear witness to the fact that Islam was a divine religion. His sacred relics at Dera Baba Nanak, bear the clearest testimony to his profession of the Islamic *kalima* "There is no God but Allah and Muhammad is His Prophet," and those at Guru Har Sahai in the Ferozepore District, include a copy of the Holy Quran. Who can then doubt that Nanak, who had a pure heart, and pure instincts, and who had exerted sincerely in the way of God, had divined the secret which remained closed to the view of the Pundits? By his claim to being the recipient of divine revelation, and by the signs which he showed, Guru Nanak completely refuted the doctrine which holds that there is to be no revelation, nor any signs of God after the Vedas. Nanak came as a blessing to the Hindus. He was, as it were the last

Avatar of the Hindu religion who strove hard to purge Hindu hearts of the hatred which they entertained towards Islam, though, to the great misfortune of this country, Hindus did not benefit much from the teaching of Baba Nanak. On the other hand, the Pundits persecuted this great man, for no other reason than that he proclaimed the truth of Islam, wherever he went. He had come to make peace between Hinduism and Islam, but his voice fell on deaf ears. Had his teaching been heeded, differences between Hindus and Mussalmans would have disappeared, and the two communities would have been a single community to-day. How sorely it grieves me to think that a great soul came into this world, and passed away, but alas, ignorant men preferred to turn away from him. He showed however, that the door to divine revelation can never be closed, and that heavenly signs are at all times manifested at the hands of His chosen servants. He also proclaimed that enmity to Islam was enmity to light that comes from heaven.

My Own Experience

My own experience in this matter is the same. I can testify that revelation and experience of God have not been intercepted in our time. God speaks even now, as He spoke in the past, and He listens as He listened in days of yore, and none of His perfect and holy attributes has, or shall ever, become lapsed. For nearly thirty years, I have been favoured with the word of God. He has manifested hundreds of His signs at my hands, and these have been witnessed by thousands of men, and published in books and news-papers. There is not a people that has not witnessed one sign or another.

In the face of this strong and cumulative testimony, how can we accept the doctrine which the Arya Samaj unjustly attribute to the Vedas, that the door of divine revelation was closed with the revelation of the Vedas, and that mankind have ever since, depended on legends of the past. The doctrine has wrought

another mischief, for it is because of this doctrine, that the Arya Samaj treat the books of all other religions, as fabrications of man. And this, in spite of the fact, that other books can furnish stronger proof of their truth. They have the hand of God to assist them, and have heavenly signs in their support. How can it be, that those books are not from God, while the Vedas are? Reason itself revolts against this exclusiveness. The Person of God is hidden behind veils and veils. And it is but meet that He should manifest Himself, in different countries, through different prophets, chosen from among different peoples. Man who is so easily given up to doubts, could have been saved from disbelief, in no other way.

It is impossible to conceive that God, Who is the Lord of the whole world, Who causes His sun to shine upon all people from East to west, and Who sends down His rain upon every tract of land, according to need, that this same God should, in matters spiritual, be so narrow-minded, as to limit His favours for ever to one people, one country, one language and one age. What logic or philosophy, there is in this doctrine, I fail to understand. Who would contend that God does not hate to hear and understand the prayers of men in their different languages, but can reveal His word in no language but the language of the Vedas. This is a mystery which no one has been able to solve so far. As for myself, I regard the Vedas free from any such teaching which is not only repugnant to reason, but also ascribes favouritism and partiality to the divine Being. The truth is that when a long time has passed after the revelation of a book, its followers, out of carelessness or design, consciously or uncousciously begin to make additions and alterations in it. As these interprolations come from different sources, they give rise to many different schools and sects.

Hindus and Jews

The resemblance between Hindus and Jews in regard to their respective views concerning the scope of divine revelation is striking. Just as the Aryas believe that

revelation has been limited to certain Arya tribes, in Arya Varta, and just as they say that revelation has had but one medium of expression—Vedic Sanskrit the langauge of God, so do the Jews regard their own tribe, their own language, and their own books, as the favourites of God. According to the Jewish belief, Hebrew is the langauge of God, the Israelites His favourite people, and any one who claims to be a prophet of God, but does not belong to their tribe or speak their language, is necessarily a false prophet. Striking as this resemblance is, there are other religions which lay claim to still older revelations, and have their views cramped by the same narrow outlook. There are, for instance, the Zoroastrians who regard their religion millions of years older than the Vedas, and suffer from the same narrowness of belief as the others. It seems to me that the idea of limiting divine revelation to one's own language, country or tribe is based upon sheer ignorance, and prejudice. In earlier times, one people or country did not know even as much as that there were other peoples or countries in the world. It was but natural that whenever a prophet appeared among a people or a book was given to them, for their guidance, they thought that they were the sole recipients of divine revelation and that whatever guidance God had meant to give to man, had been given once for all to them, and had been laid down in their book. This belief has been the source of many evils. In fact, the prejudice against other religious books and other religious teachers which this belief produced developed ultimately into all the racial and religious rancour that we find to-day. For a long time one people remained ignorant of another, and one country was a *terra incognita* for another, so much so that the learned men of India thought that the Himalayas were the boundary wall of the world, beyond which there was no land inhabited by man. With the growth of knowledge and the advance of civilization, different peoples came to know something about one another. But already the false beliefs relating to the appearance of prophets,

and the revelation of sacred books, had taken deep root in the minds of men, and every people believed honestly and sincerely that their country alone was the seat of the menifestation of the glory of God. Barbarous passions ruled supreme, so that those who dissented from current beliefs were dealt with by the sword, and no one dared to bring about peace and union between contending religions, nor was it safe to try to cool down blood heated by ideas of self-glorification. Gautama Buddha tried to bring about this union. He did not believe the Vedas to be the first and the last revelation of God, nor did he subscribe to the doctrine that divine revelation was limited to any one country, one people or one language ; and by proclaiming this he dealt a death-blow to the pretensions of the Brahmans, who had monopolised the Deity for themselves and their country. Gautama was severely persecuted for his dissent from current beliefs. He was called an agnostic, and his teaching was branded as Godless. Yet he was no more of an agnostic than are those investigators of Europe and America who find themselves unable to accept the divinity of Jesus, being unable to conceive how God can ever be put on the cross. Thus was Buddha misrepresented. His opponents brought false charges against him and circulated false reports concerning him. At last he was expelled from his home India, and to this day Hindus look down upon the success which his teaching attained. But, as Jesus said, a prophet is not without honour save in his own country, Budha attained marvellous success in his mission after he had gone to other countries. At present one-third of the human race is said to own his religion, the centres of its activity being China and Japan, though it has spread even as far as Russia and America.

Sacred Books

To revert to the original subject, when the followers of one religion were ignorant of religions prevailing in other countries, every community depended on its own book and its own creed as the sole repository of truth. When, therefore, the inhabitants

of different countries began to have intercourse with one another, and when one people came to know the creed followed by another, each found it difficult to approve of the alien creed. Fancy had invested every religion with certain peculiarities and excellences, and it was no easy task to divest it of the imaginary excellences which it was assumed to possess. Consequently, the adherents of every religion gave themselves up to the task of refuting rival religions. The followers of Zoroaster, for instance, affirmed that there was no religion comparable with theirs, that prophethood was confined to the Zoroastrian dispensation, and that their scriptures were the oldest of all, so much so that even the Vedas paled into insignificance when compared with theirs in respect of antiquity. The Hebrews also were not behind any other people in making similar claims for their religion. They went so far as to fix Palestine as the land where the throne of God was placed, never to be removed to any other country. Only the elect of the Jewish race were eligible for the sacred office of prophethood. They were even forbidden to preach to other peoples. Revelation was held to be a gift would could be bestowed only on a member of their own race, and if there appeared any claimant among any other peoples, he could only be an impostor.

Identical views became established among the inhabitants of Arya Varta. According to them, *Prameshwra* is only a Raja of their country, a Raja who knows nothing about other countries of the world. The belief is cherished with not a semblance of reason that *Prameshwra* has taken a fancy to the climate of Arya Varta, and has never even thought of visiting other countries to inquire into the condition of those living in other lands, whom He left to themselves ever since He created them.

Friends, ponder and say whether such beliefs are acceptable to reason, or whether there is anything in human conscience which responds to them. I cannot see how a rational being can, on the one hand, believe that God is the Lord of the whole universe, and assert on the other, that He has withdrawn His parental

care from the greater part of the world, and that His solicitude is all for one people and one country. Is there anything corresponding to this in the way He has distributed His physical bounty? If not, why should His spiritual favours be distributed with such partiality? If we only think, we can even see the evil consequences to which such narrow views have led. I need hardly tell you how terrible are the consequences of insulting and reviling those holy prophets who count millions of men of all ranks, among their devoted servants and followers. There is no community but has more or less tasted the fruit of such vilification. Friends, long experience and trial have proved that to speak disrespectfully of the holy leaders of other people, and to hurl abuses at them, is a poison which undermines both body and soul. It brings double ruin in its wake. A country cannot have peace when different communities inhabiting it, attack and abuse the religious leaders of one another; and two communities cannot live in harmony with each other when one or each of them speaks insultingly of the spiritual teachers of the other. Every man must have his feelings stirred, when he hears his prophet or founder insulted. Particularly Mussalmans are a people who, without calling their holy Prophet, God or Son of God, believe him to be greater than all other righteous men that were ever born of woman. So it is not at all possible to live on peaceful terms with a true Muslim, unless the holy Prophet is invariably spoken of in respectful terms.

Muslim Attitude

We Muslims, on our part, never speak disrespectfully of the prophets of other communities. On the other hand, our belief is that spiritual leaders who ever lived on this earth, who have been accepted by many millions of men, have won the respect of a large portion humanity and have been held in esteem for a very long time, were one and all true prophets of God, these circumstances themselves constituting sufficient evidence of their truth with us. If they had not been sent by God, they would not have found acceptance with many millions of men. God never grants to others the honour which He gives to His

chosen ones. If an impostor sits in the seat of the elect of God, he is soon brought to naught.

It is on this principle that we regard the Vedas as from God, and believe the *Rishis* to be holy and sacred personages. It is true that the teachings contained in the Vedas, have failed to promote the worship of the One God, nor were they suited to do so. Idolators, fire-worshippers, sun-worshippers, Ganges-worshippers, those who believe in thousands of deities, followers of Jainism, and professors of the *Shakat Mat*, in short, all sects of Hinduism that are to be found in India, base their respective creeds on the Vedas, the Vedas apparently being capable of all these divergent interpretations. Still our belief, according to the Quranic teaching is that the Vedas are not the fabrication of man, for a human fabrication does not have the power of drawing millions of men to itself and of establishing a system that can endure for ages. Though we have not found the Vedas teaching the worship of stones they teem with inculcations about the worship of fire, air, water, the moon, the sun, and so on, and there is not a single Vedic verse forbidding the worship of such objects. How are we to decide, that all the long established sects of Hinduism that worship these objects are in error, and only the new born sect of Arya Samaj is right ? Those who worship these various objects claim to have the clear evidence of the Vedas on their side, and the Arya Smaj who assert that *agni* (fire), *vayu*, (air), *jal* (water), etc., are only names of the divine Being, make an assertion for which there is no evidence. They make a claim of which they have still to acquit themselves. Had this claim been satisfactorily proved, the learned Pundits of Benares, and other Hindu cities, should have accepted the views of the Arya Samaj and yet, though this new sect has been exerting itself to the utmost in disseminating its new doctrines now for about 30 or 35 years, few Hindus have accepted them. The numbers of the Arya Samaj shrink into insignificance, when compared with the numbers of the Sanatana Dharma and followers of other

Hindu sects. Nor do the doctrines of the Arya Samaj seem to have impressed the other sects of Hiuduism.

Hindu Doctrines

Similarly the doctrine of *Niyoga* is attributed to the Vedas. Human nature revolts against this hateful doctrine. And, as I have already said, we cannot believe this to be the teaching of the Vedas. On the other hand, we are strongly disposed to believe that such teachings were afterwards attributed to, or inserted in the Vedas, from some selfish motives. The Vedas being a book of great antiquity, it is very likely that various additions and alterations were made in it, by Pundits of subsequent generations. That many millions in Arya Varta have for thousands of years, believed it to be the Word of God is, however, sufficient evidence for us of its truth. It is impossible that the word of an impostor should come to enjoy the reverence which the Vedas enjoy.

When we, in spite of many difficulties and, out of the fear of God, believe the Vedas to be His Word, and attribute its errors to subseqeunt writers, why should such savage attacks be made on the holy Quran which teaches the unity of God, from beginning to end, which nowhere teaches the worship of the sun, the moon, or any such object, but, on the other hand, says in plain words :

لا تسجدوا للشمس ولا للقمر واسجدوا لله الذی خلقهن

i.e., " Do not bow in worship before the sun, nor before the moon, but prostrate yourselves before the God who created them " (41 : 37) ? Besides, the Holy Quran has with it, the testimony of signs, old and new and it shows the face of God like a mirror. Why do not the Arya Samaj do by us, as we do by them ? Why is the seed of discord and enmity sown in the land ? Do you expect this to bear good fruit ? Is it fair dealing to cast stones at one who offers you flowers ? To throw dung at one who holds out milk ?

Perfect Peace

If, in order to have perfect peace, the Hindus and the Arya Samajists are prepared to accept our holy Prophet (peace and the blessings of God upon him !), as a true prophet of God, and if they are prepared to give up denying and defaming him, I would be the first man to sign an agreement that we, the followers of the Ahmadiyya Movement, will always believe in the Vedas, and will speak respectfully of the Vedas, and the *Rishis*. We will bind ourselves to pay the Hindus a penalty of Rs. 3,00,000, in case we fail to fulfil the agreement. If Hindus cordially wish for this peace, they also should sign a similar agreement, in some such terms :

> " We believe in Muhammad Mustafa (peace and the blessings of God upon him !), and regard him as a true prophet. We will always speak of him as respectfully as a sincere believer should. And if we fail to fulfil this agreement we shall pay to the Head of the Ahmadiyya Movement Rs. 3,00,000 as a penalty for breach of agreement ".

The members of the Ahmadiyya Movement now number not less than four hundred thousand. The sum of Rs. 3,00,000 is not a large sum. Other Muslims who are outside the Ahmadiyya Movement have no unity of aim or view. They recognise no leader whom they feel bound to obey. So I cannot say whether they would join us or not. Even me, they yet regard as an infidel and an anti-Christ. Still I hope that, if Hindus make this compact with me, other Muslims will not be so foolish as to cause their holy Prophet to be abused, by speaking insultingly of the scriptures and the leaders of so well-mannered a people. In that case, they themselves will be to blame if Hindus retaliate abuse by abuse. Such a thing being, in any case, inconsistent with honour and decency, I do not think that after the compact has been made, other Muslims will say things derogatory to the honour of Hindu scriptures and Hindu *Rishis*. But in order to make the agreement strong and sure, it will be necessary that it should be signed by at least 10,000 sensible men on both sides.

One Nation

Dear countrymen, there is nothing like peace. Let us become one nation and one people, by means of this compact. You see what discord there is in the land and, how much the country has suffered on account of mutual recrimination. Come, and try now the blessings of mutual respect. This is the only way to reconciliation. To try and seek peace along any other way would be to neglect a sore which is bright and smooth outside, but which is full of foul pus inside.

I need not stop here to point out that the disunity that is daily increasing in this land is not solely due to religious differences, but that it is also due in part to political considerations. Hindus, for instance, have always been desirous of having a share in the government of the country, or of having at least their opinion consulted on important political matters, of bringing their grievances to the notice of the rulers, and of being admitted, equally with Europeans, to high posts of administration. Muslims made the mistake of keeping aloof from the Hindus, in their endeavours to attain this object. They thought that as their numbers were smaller than those of the Hindus, only the latter would reap the fruit of these exertions. So they not only held themselves aloof from the Hindus, but they even opposed them and acted as a hindrance in their way. The result was that ill-feeling due to these causes only added to the original enmity between the two. I cannot believe, however, that these are the major causes of mutual hatred. I do not agree with those who hold that ill-feeling between Hindus and Mussalmans is not due to religious differences, but only to political rivalry.

Political Differences

Everybody can understand why Muslims shrink from joining the Hindus in claiming their lawful rights. Why did they keep aloof from the Congress, and why, when at last

they saw that the fundamental principle on which educated Hindus were acting was right, did they acutally follow the example set by Hindus, not, however, by joining the Congress, but by starting a Congress of their own, the All-India Muslim League? How can we account for the fact that though they have begun to do the very same thing that the Congress has been doing, yet they have not liked to join hands with the Hindus?

Brethren, the cause of this is to be found in religion alone. If these very Hindus embrace Muslims to-day declaring, 'There is no God but Allah, and Muhammad is His Prophet,' or if Muslims embrace Hinduism and begin to worship *agni*, *vayu*, etc., according to the injunctions of the Vedas, and bid farewell to Islam, all the differences that are now termed political would disappear, as though they had never existed. This shows that what lies at the root of mutual hatred is religious antagonism. It is religious antagonism which when carried to extremes results in bloodshed. My Muslim brethren, since the Hindus look upon you as an alien people owing to your professing a different religion, and you regard them as an alien people for the same reason, it is impossible that your hearts should be purged of hatred, unless the real cause that lies at the bottom of this hatred is removed. You may join hands with each other for some time like hypocrites, but real peace and tranquility can only be attained if, from the bottom of your hearts, you accept the Vedas and the *Rishis* as from God, and your Hindu brethren likewise expel all malice from their hearts, and accept our holy Prophet as a true prophet of God. Remember that this is the only course which can bring about real unity between you and the Hindus. It will act like water and wash away all hatred from your hearts. If the time has come for the two long-separated people to unite, God will open their hearts to accept this proposal, as He has opened ours.

Mutual Kindness

But, besides this agreement, it will be binding on us to act sympathetically towards our Hindu brethren, and invariably treat them with kindness and fellow-feeling. We shall have to abstain from everything that is likely to offend them, provided that what we abstain from is not one of those injunctions that are obligatory or desirable for us. So, if Hindus cordially accept our holy Prophet as a true prophet of God, and believe in him, the gulf which separates us from the Hindus owing to our slaughtering cows should also be made up. It is not obligatory on us to use everything that we think lawful. There are many things which we think to be lawful but which we never use. To be kind and tolerant to our fellow beings is as important a religious injunction, as to believe in one God, and it is not against the Law of God, to abandon an unnecessary thing for a necessary one. Believing a thing to be lawful is quite different from using it. Religion consists in abstaining from forbidden things, seeking the pleasure of God, showing kindness and sympathy to the creatures of God, believing in all the prophets that were raised from time to time for the reformation of the world, without making any distinction between them, and disposing ourselves kindly towards all human beings—that is the gist of Islam. But how can it be possible for us to make peace with those who unjustly, and fearlessly revile our holy Prophet Hazrat Muhammad Mustafa (peace and the blessings of God upon him!) and presist in attacking and calumniating him? I say truly that it is possible for us to make peace with the snakes of the desert and the wolves of the wilds, but it is impossible for us to be at peace with those who make vile attacks on our holy Prophet, on him whom we hold dearer than our fathers, mothers, and our own selves. May we all die Muslims! We will never do a thing inimical to our faith.

I do not mean to lay any unjust charge at the door of any particular community, nor do I intend to offend anybody. But with a deep sigh I feel constrained to say that great injustice is being done to Islam and the holy Quran. Islam is a holy and peaceful religion which never attacked the leader of any community, and the Quran is an honourable book which laid the foundation of peace among nations by accepting the prophets of all nations a distinction which the holy Quran alone possesses among the scriptures of the world. Regarding the prophets of the world the Quran says:—

لا نفرق بين احد منهم و نحن له مسلمون

i-e., "O Believers, say, 'We believe in all the prophets of the world and make no distinction between them, accepting some and rejecting others'." (*2* : 136 ; 3 : 83). If there exists any other revealed book with such a peaceful teaching, let it be named. The Quran does not restrict the universal mercy of God to any particular race. It accepts all the prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus, and does not call any prophet, he may be of Persia, India or any other country, a liar or an impostor. On the other hand, it plainly declares that there have been prophets among all peoples, and in all lands, and thus it lays the foundations of peace among mankind. It is therefore very painful to find that the Prophet of Peace should be reviled and treated with contempt by everybody.

Grave Warning

My dear countrymen, I have not said this to offend you or to injure your feelings. I wish to tell you from the best of motives that those who have made it a point to abuse and attack the Prophets of other communities, as if it formed part of their religion, are not only sinners in the sight of God for their transgressions and for making unfounded attacks, but they are also guilty of sowing the seed of discord and enmity between different communities. Tell me, if a person

abuses another man's father or calumniates his mother, does he not really attack the honour of his own parents? And if the person whose parents he has abused, pays him back in the same coin, the man who took the initiative in the matter —may we not hold him to be the cause of the abuse, and may we not regard him as the enemy of his own parent's honour?

Mark how God teaches us manners and regard for the honour of others. He says:

لا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم

i.e., "Do not abuse the idols of the idolators, for if you do it, they will abuse your God in return, not knowing Who God is" (6 :109). Though according to the teaching of the Quran, idols have no worth at all, yet God enjoins upon Muslims to abstain even from abusing the idols, lest the idol-worshippers get excited and begin to revile God, and Muslims themselves become the means of having their God abused. Compare with this the conduct of those who abuse the great Prophet of Islam, who speak of him in defamatory terms, and make wild and savage attacks on his honour and character. Our holy Prophet is he, on the mention of whose name, the great monarchs of Islam come down from their thrones, and pride themselves upon being counted among the humblest of his servants. Is not this honour from God? To treat with contempt one who is honoured by God is to fight with God Himself. Our holy Prophet, Hazrat Muhammad Mustafa, is that chosen Prophet of God, to aid whom and to demonstrate whose greatness, God has shown wonderful signs to the world. Is it not the hand of God that has made 200,000,000 Muslims prostrate themselves at his door? Every prophet had had some proof of the truth of his teachings, but proofs of the truth of the holy Prophet which the world has witnessed and continues to witness, have no parallel in any other prophet.

When the earth becomes corrupt with sin and wrong-doing, and mischief and transgression outbalance virtue, then the mercy of

God demands that a messenger should be raised to reform the world. Disease obviously calls for a physician. Hindus should be able to understand this point. They believe that the Vedas were sent not at a time when the earth was flooded with sin, but when it was free from it. When, therefore, God sent a guide when the earth was un-corrupted, is it not even more reasonable that He should have raised a prophet when a flood of sin was raging with full fury over every part of the world ? I do not think any of you is ignorant of the historical fact that when the throne of prophethood was graced by the holy Prophet, such darkness prevailed over the world that there was not a corner of the earth which was free from vice and corruption. This, Pandit Daya Nand himself recognises. He says that even in Arya Varta idolatry had taken the place of the worship of God, and much corruption had found its way into the Vedic Dharma.

Arab Corruption

To the corruption prevailing at the time when the holy Prophet made his appearance, the Rev. Mr. Pfender, a European Missionary, also bears witness. He admits in his *Mizan-ul-Haq*, that of all peoples, at that time, the Christians were the most corrupt. Their immorality and vice were a disgrace to Christianity.

The Quran itself shows the need of its own revelation by saying :

ظهر الفساد فی البر و البحر

i.e., " both land and sea have become corrupt." (30 : 41). This means that all nations whether primitive or those claiming to be civilized, had become corrupt.

All testimony shows that at the time of the holy Prophet, mankind whether they belonged to the east or the west, whether they peopled the land of Arya Varta, or were the denizens of the sands of Arabia, whether they had their abode in the islands, or were settled on the mainlands, all of them were without a true relation with God. Misdeeds had corrupted the whole of the earth. Can

we not then see that the time of the holy Prophet was just the time when a great Prophet should have appeared in the world ?

The question only remains, what did this Prophet accomplish ? I say that this question with regard to the holy Prophet can be answered by a Muslim with a confidence and clearness, with which no Christian, Jew or Arya can answer the same question with regard to his prophet.

The immediate object of the holy Prophet was to reform the Arabs. Arabs were then in such a degraded condition that they could hardly be called men. There was no evil but was to be found in them and there was no vice but prevailed among them. Thieving and dacoity formed their business and the murder of innocent human beings was to them, like trampling under foot an insect. They killed orphans to appropriate their property, and buried their daughters alive. They took pride in adultery and openly spoke of indecent things in their poems, which were immoral in the highest degree. Drinking prevailed to such an extent that no house was free from it, and in gambling they were worse than any other people. In short, they were a disgrace even to animals, being themselves worse than snakes and wolves.

Purification of Morals

But when the holy Prophet rose to regenerate these people and when he devoted his whole attention to purifying their hearts and casting his holy influence on them, in a few days they grew from savages into men, from mere men into civilized men, from mere civilized men into Godly men, and finally they became so filled with the love of God that they bore pain and persecution, for His sake, with the most admirable fortitude. They were subjected to all manner of torture, they were lashed with cruelty, they were dragged on burning sands, they were put in fetters, they were starved to the point of death. But still they persevered, and only used each affliction as a step towards further advance. Many had their children slaughtered before their eyes many were hanged by the neck in the presence of their children. A contemplation

of the readiness with which they laid down their lives draws tears from the eyes. What was it that drew them so powerfully towards Islam and worked such a change in them that they threw themselves at the feet of one who once walked the streets of Mecca, a poor, solitary and helpless man? It was the hand of God that was working their hearts. Some great magne evidently raised them from the depths of degradation to the spiritual heights above.

The wonder is that before they embraced Islam, most of them were the mortal enemies of the holy Prophet and were thirsting for his blood. To my mind, there could be no greater miracle than that a poor, helpless and solitary individual should have purged a people's hearts of malice, and should have so drawn them towards himself that they cast away their costly raiment and in sackcloth presented themselves to him as his humble servants.

Charge of Jehad

Some thoughtless men bring the charge of *Jehad* against Islam. They think that all these men were compelled to accept Islam by the sword. Woe to those who have transgressed all limits in their injustice towards Islam and in concealing the truth about it! What has come to them that they turn away so easily from the real facts? Our holy Prophet did not appear in Arabia as a King. It could not be supposed that as he had with him kingly majesty and power, people flocked to his standard in order to save their lives. It was as a poor, helpless and lonesome individual that he began to preach the Unity of God and his own prophethood. What sword did he then have, the fear of which caused men to adopt his religion? If they did not accept his religion of their own free will, which King's forces did he summon, and whose aid did he seek, to compel people to enter his religion? Seekers after truth, know it for certain that these charges have been fabricated by those who are sworn enemies of Islam. Consult history, and you will find

that our holy Prophet was an orphan whose father passed had away shortly before his birth and whose mother also died when he was a child only a few yeas old. Then the child, who had with him the protecting hand of God, grew up under the care of God unsupported by man. During the days of his orphanage and helplessness, he even watched the sheep of his employers. He had no guardian except God. He was twenty five years old, but not even one of his uncles would give his daughter in marriage to him, as he had no means to support a family. He was not lettered and knew no trade or profession. When he attained the age of forty, his heart was drawn towards God. There was a cave, named Hira, at a distance of a few miles from Mecca. He would go to that cave alone, and hide himself there and worship God. Thus one day when he was secretly occupied in divine contemplation, God manifested Himself to him saying " The world has abandoned the path of God and the earth has become corrupt with sin, so I appoint you as My Apostle that you may warn the people and invite them to hearken to God before the divine punishment overtakes them ". This message filled him with awe, and he humbly said in reply that he was unlettered, and unable even to read. Then God opened his heart and filled him with divine wisdom, and spiritual knowledge and illumined him with His light. His spiritual powers attracted the low and the humble towards him, and they became his devoted servants. The great and the haughty girded up their loins to oppose him, until at last they even determined to put him to death. Many of his followers, both male and female, were killed, and at last the house of the holy Prophet himself was besieged. But who can destroy a man whom God wishes to save? God sent His word to the holy Prophet informing him of the intentions of his enemies, and bidding him to leave the city, and promising him His assistance. The holy Prophet accordingly left the city in the company of

Abu Bakr and the two hid themselves in a cave, called Thor where they stayed for two nights. The enemy pursued them tracking their footsteps. Coming up to the cave Thor, their guide would go no further, saying that the Prophet and his companion were in the cave or they had gone to heaven. But who can encompass the wonders of the divine Power? In a single night the spider covered the opening of the cave with its web, and a pigeon made its nest at the mouth of the cavern, even laying its eggs there. So when the tracker nearly persuaded the men to go into the cave, an old man among them cried: "This man is a fool. This web was at the mouth of the cave even before Muhammad was born". Hearing this, all dispersed and nobody cared to examine the interior of the cave.

Departur To Medina

After this, the holy Prophet escaped to Medina, where most men accepted him. This infuriated the Meccans still more, for they were furious at losing their victim. Thenceforth all their efforts were concentrated on bringing about the annihilation of the holy Prophet. The small band of Meccans who had accepted the holy Prophet had also left their native city to seek protection in other lands and some of them had sought shelter under the King of Abyssinia. The few that remained in Mecca, being too poor to migrate, were bitterly persecuted and their cries of pain are referred to even in the Quran.

The cruelties that the Meccans perpetrated on the poor Muslims exceeded all limits. They began to murder poor women and orphans in tender years. Some women had their legs tied to two camels which were then made to run in opposite directions—the poor creatures torn in two pieces each.

When the barbarities of the disbelieving Quraish reached the limit, God, Who at last took pity on His people, sent word to the holy Prophet, saying the cries of the oppressed had been heard, the Fahitful were now permitted to take up arms against the oppressors, those that had smitten the innocent with

the sword, were to perish by the sword, but that still the Faithful were not to transgress, for God did not love the transgressors.

This is the truth about the Islamic *Jehad*. It has been most cruelly misrepresented. God is indeed tolerant, but when the mischief of a people exceeds all limits, God does not leave the opperessors without punishment, and Himself brings into existence the means of their destruction. Who ever told our opponents that Islam was propagated by means of the sword ? God says in the Quran :

لا اكراه فى الدين

i.e., " There is no compulsion in faith ". (2 : 255) This being the commandment of God in His holy Book, who gave orders to exercise compulsion ? And what means were there to constrain men to accept the Faith. Does compulsion create in those compelled, the devotion and constancy with which followers of the holy Prophet fought against overwhelming odds without a reward ? When they numbered two or three hundred they fought against thousands, and when they numbered thousands, they defeated millions. To protect Islam from the attacks of the enemy, they allowed their heads to be cut off like sheep. With their blood, they bore testimony to the truth of Islam. They had a great a passion to spread the message of the Unity of God to the ends of the earth. They went to the deserts of Africa, under severe privations, only to preach the Unity of God. Then suffering all sorts of troubles they went to China, not as warriors again, but as preachers, and their preaching was blessed with such good results that millions of men professed the faith at their hands. Then they came to India, as dervishes in sackcloth, delivered their message to the natives of Arya Varta many of whom embraced Islam. And in the West they carried their message of the Unity of God to the farthest ends of Europe.

Sword or Spirit ?

Say truly, was that the work of men who had accepted

Islam at the point of the sword, who, though professing to be believers, were unbelievers at heart? Nay, that was the work of men whose hearts were full of the light of faith, and in whose hearts the love of God reigned supreme. What is the teaching of Islam? The chief object of Islam is to establish the unity and majesty of God on earth, to extirpate sin and to weld all nations into one by collecting them around one Faith. Other religions and other prophets had their attention confined only to one people and one country. If they taught any morals, their object was that their own people alone should be guided by those morals. Jesus, for instance, plainly said that his mission was for the house of Israel, and when a woman who was not an Israelite approached him saying, 'Have mercy on me, Lord,' he repelled her saying, 'I am not sent but unto the lost sheep of Israel'; and when she again humbly approached him with the same request, he again put her off saying, 'It is not meet to take the children's bread, and to cast it to dogs.' But the holy Prophet never said that he had been sent only to the Arabs. On the other hand, the Quran says:

قل يا ايها الناس انى رسول الله اليكم جميعا

i.e., "Say O Prophet to mankind, 'I am the Apostle of God to you all". (7 : 158) But it should be remembered that Jesus cannot be blamed for having thus coldly repelled the woman. The time was not yet ripe for a universal teaching and Jesus accordingly had been commanded to confine his preaching to the Israelites, and to have nothing to do with others. As I have said before, the moral precepts of Jesus were only addressed to the Jews. The Law of Moses laid emphasis on a tooth for a tooth and an eye for an eye, and the object of this teaching was to establish justice among the Jews, and to check them from transgression, because having lived in slavery for 400 years, they had become hard-hearted and mean, and injustice formed the chief trait of their character. Similarly in

the time of Jesus, God's wisdom demanded that the over-strictness with which the Jews had come to punish every offender should be remedied by enjoining upon them leniency and mercy and so Jesus laid great stress on forgiveness. The moral teaching contained in the Gsspels, therefore, was addressed to the Jews, not to the whole world, for the simple reason that Jesus had no concern with any other people

JESUS' TEACHING

The truth is that the moral teaching of Jesus is not only not based on universal sympathy—for while it sympathises with the offender, it does not sympathise with the offended—but is also conspicuous because of another serious defect. As the Law of Moses goes to one extreme by laying too much emphasis on retaliation, the teaching of Jesus goes to the other extreme, by enjoining forgiveness in all circumstances. These codes do not aim at the development of all branches of the human tree. The Pentateuch nourishes one branch while the Gospels confine themselves to the other, both being characterised by absence of moderation in their teachings. Just as it is not expedient always to punish the offender, so is it inconsistent with the balanced cultivation of human morals, always to forgive. It is for this reason that the Quran rejects both the extreme teachings and follows the golden mean by saying,

جزاء سيئة سيئة مثلها فمن عفى و اصلح فاجره على الله

i.e., the punishment of evil should be proportionate to it, as the Law of Moses teaches. Forgiveness of the Gospels is to be applied only when it is productive of good and when the offender is likely to profit by it and to reform himself. Otherwise the law is that of the Pentateuch. (40 : 42).

END

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MESSAGE OF PEACE

Being a revised English version of an appeal for peace and mutual good-will addressed to the communities of India 28 years ago

BY

Hazrat Mirza Ghulam Ahmad
of Qadian
The Promised Messiah and Mahdi and Founder of the Ahmadiyya Movement

Published on the occasion of Tabligh Day 29th March 1936

BY

Nazir, Dawat-o-Tabligh, Qadian

Revised Edition, with copy of Editorial from the Indian Social Reformer, of April 4th

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تشنہ بیتے ہو کنار جوے شیریں حیف ہے
سر زمین ہند میں چلتی ہے نہر خوشگوار
(حضرت احمد علیہ السلام)

AHMAD THE PROMISED MESSIAH AND MAHDI,
FOUNDER OF THE AHMADIYYA
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LC to 62 -

TO
ALL THOSE WHO STUDY
REVERENTLY
THE PROBLEM OF COMMUNAL PEACE IN INDIA

THIS EDITION OF THE
MESSAGE OF PEACE IS SINCERELY DEDICATED
BY THE PUBLISHERS

FOREWORD

The *Message of Peace* was written by the Holy Founder of the Ahmadiyya Movement during the last day or two of his life. He suffered from chronic diarrhoea. When he came to Lahore on his last long visit the disorder increased. The constant stream of visitors gave him no rest. In this condition he had the revelation الرحيل ثم الرحيل —'The time for the march is nigh; again the time for the march is nigh.' The revelation caused great anxiety to his family and followers, but the news of the death of a friend at Qadian, relieved the anxiety, leading everybody to think that the revelation related to the death of this friend. But somebody happened to ask Ahmad about it. "No" said he, "the revelation relates to a far more important member of the Movement." The anxiety renewed, and Ahmad's wife—known amongst us as the Mother of the Faithful—suggested they should all return to Qadian. "To go back now," said Ahmad, "is not in my power. Now it is God alone who can take me back." In spite of the revelation and the illness, however, he remained at his work. And in this condition, he proposed to deliver a lecture on—how to promote peace and goodwill between the two great communities of India. He wrote out the lecture and called it *Message of Peace.* The writing of it produced further strain on his exhausted body. The diarrhoea worsened. The night preceding the day on which he had planned to finish it, he had the revelation مکن تکیہ بر عمر نا پائیدار —'Trust not the ebbing life.' He mentioned it to his family, saying it was about himself. Nevertheless, on the following day—25th May 1908—he completed the lecture, as he had planned. The night following, the diarrhoea further worsened and he became very weak. He called his wife who found him prostrated. On her inquiring what the matter was with him, he replied 'The same that I have been telling you about' —meaning obviously—death. After this he moved again and the sinking increased. Then he summoned Hazrat Maulvi Nur-ud-Din who was a great physician and who became his first successor; Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, his son, then a young boy of about 18, who became his second successor in 1914 and who has been leading the Movement since; Mir Nasir Nawab Sahib, the father-in-law of Ahmad. When they came, they found him in great pain. The doctor had come, but the patient did not rally. At dawn, however, he woke up and said his morning prayers. His voice was now

completely hoarse. He tried to speak, but could not. He ordered for pen and ink but could not write. Soon a drowsiness came upon him and at about half-past ten, on the 26th May 1908, his holy spirit passed away to the presence of that august Master to the service of whose faith, he had devoted the whole of his life. Verily we are all for God, and to God we return!

The *Message of Peace* remained, and seems even to have been planned by Ahmad as the last of his long list of writings. The circumstances in which it was written invest it with a peculiar appeal, the power and sincerity of which few, indeed, will fail to appreciate. It only remains to be seen when and how our countrymen ever respond to it.

بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

My God almighty! My Guide beloved! Guide us into the path by which Thy truthful and sincere servants find Thee, and save us from the ways of those who seek only to gratify their passions of revenge or hatred, or their greed for the things of the world!

And now, friends, all of us whether Hindus or Mussalmans, are, notwithstanding hundreds of differences, one in believing in God as the Creator and Master of the world. Moreover our cause is common not only because we are all human beings, but also because, being inhabitants of one and the same land, we are related as neighbours to one another. It is but proper, therefore, that we should live as true and sincere friends, and sympathise with one another, in temporal and spiritual difficulties, and act as though we were parts of one whole, and limbs of one body.

Broad Sympathy

My dear countrymen, that religion is no religion which does not inculcate broad sympathy, nor does that man deserve to be called man who does not have a sympathetic soul within him. God has not withheld His bounty from any people. The powers and faculties which He bestowed on the ancient peoples of India, have also been bestowed on the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all, the earth of God serves as a floor, and for the sake of all, the sun, the moon, and the stars give their light, and perform such other functions as

God has charged them with. All of them derive benefit from the air, water, fire, earth and other things created by God, and all of them use the produce of the earth, its corn and its herbs, its flowers and its fruits. These liberal ways of God teach us that we also should do good to all mankind and should not have a cramped outlook, or a confined sympathy.

My friends, know it for certain that if any people should fail to honour the divine example, and fail to shape its conduct in accordance with this pure example, then that people shall soon be destroyed, and the evil consequences of its transgression shall be visited not only on itself, but also on its unborn generations. Ever since the world came into existence, the righteous ones of all lands have proclaimed that man survives by cultivating the fine attributes of God, and that both the physical and spiritual life of man depend on his conformity to divine morals from which all peace is to be derived.

God of All the Worlds

The holy Quran opens with the very verse which teaches this broad doctrine. The first verse of the opening Chapter of the holy Quran says :

الحمد لله رب العالمين

i.e., " Glory to Allah, the Lord of all the Worlds." The ' worlds ' include all the different peoples, different ages, and different countries. Opening the holy Quran with a verse embodying such breadth of view, is really a reply to nations who limit, each to itself, the universal bounty and providence of God, who regard other peoples as though they were not a creation of God, or as though, having once been created, they have since been forsaken and forgotten completely by Him. Jews and Christians, for instance, believe to this day, that all the prophets and teachers that have appeared in the world, have come only from among the Israelites. Towards other peoples, God has been so unfavourably disposed, that even finding them in error and ignorance, He has not cared

or moved for them. Even Jesus, as the Gospels state, declared that he had been sent only to the lost sheep of Israel. If, as is said, Jesus was God, is it not amazing that being God, he should have understood his message, in such narrow terms? Was Jesus God only of the Israelites? Was he not God also of other peoples, ? Should He have shown such complete unconcern about the reform and guidance of other peoples ?

Narrow Doctrines

In short, Jews and Christians hold that all the prophets and messengers of God were raised from among the Hebrew race, and that the books of God were all revealed to members of their tribe. And Christians further hold that divine revelation ended with Jesus, and after him, man was to have no more experience of God. Beliefs similar to these are entertained by the Arya Samaj. Just as Jews and Christians regard the gifts of prophecy and revelation as the special privilege of the house of Israel, and consider other peoples unworthy of them, so the Arya Samaj believe that divine revelation never went beyond the confines of India. It is from out of this land, they hold, that the four *rishis* are raised, again and again. It is only the Vedas, which are revealed time after time, and Vedic Sanskrit is the only language set apart by God for the expression of His will.

Excessive Exclusiveness

Thus Jews and Christians, on the one hand, and the Arya Samaj, on the other, do not regard God as the Lord and Cherisher of all the worlds. If such were not the case, there would be no reason why God, the Lord of all the worlds, and not of the Israelites or the Aryas alone, should have attached Himself, for all time, to a single people, in a way so obviously unfair and unjust !

It is to refute such erroneous doctrines that almighty God has opened the holy Quran with the verse, " Glory to Allah,

the Lord of the Worlds." In many places in the holy Book, has He warned us against the belief, that prophets have been raised from out of only one tribe, or been sent only to one country. God has not ignored any people or country from the distribution of His spiritual bounty. And this is a point which in the holy Quran has been brought home by many appropriate examples. For, just as almighty God has been providing for the physical necessities of every country, so also has He been providing for the spiritual sustenance of every country. In one place, for instance, the holy Quran says :

وان من امة الا خلا فيها نذير

i.e., " There is not a people to whom a warner has not been sent." (35 : 24).

It needs no argument, therefore, to say that the True and Perfect God, in whom we must all believe, is the Lord of all the Worlds. His care is not limited to any particular people, or any particular age, or any particular country. He is the Lord of all peoples, all ages, and all lands. He is the fountain-head of all grace, the source of all power, physical and spiritual. He nourishes all His creation, and on Him, depends everything that exists. His grace is universal, and is spread over all peoples, all countries and all ages. And it was so ordained, in order that no people might complain and say that God had poured down His blessings upon others but not upon them, nor that others had from Him, Books to guide them, but not they, nor that in other times, He revealed Himself through revelation, signs and miracles, but in their time remained hidden. God made His bounty, universal and eternal, and displayed such wide solicitude for mankind that not a people, nor an age was excluded from His physical and spiritual favours.

Message of Peace

Divine bounty being so broad, it behoves us to imitate it. It is to invite you to do so, friends and countrymen, that I address you this appeal, entitled *Message of Peace*. In

doing so, I pray with a most sincere heart, that almighty God may inspire you with truth, convince you of the sincerity that lies within my heart, and lead you not to ascribe this friendly invitation to any special motive or selfish design on my part. Friends, life hereafter remains obscure to most people, and the secret of it is revealed only to those who are consecrated to higher things. But the good or evil that pertains to this life can be appreciated by everybody who cares.

We all know that unity can solve difficulties which it is impossible to solve otherwise. It does not become any of us, therefore, that we should refuse ourselves the blessings of unity. Hindus and Mussalmans are communities about whom it is impossible to say that either one of them can, at any time, turn the other out of the country. On the other hand, the ties which unite them are so strong that it is impossible to cut them asunder now. If one of the two is visited by any general affliction, the other cannot afford to stand aside, with folded arms, but must suffer along with it. If one of them should seek, out of scorn and pride, to bring the other into contempt, it also shall be branded with the same contempt. And if one of them does not sympathise with the other, that one shall also suffer the evil consequences of this lack of sympathy. If an individual belonging to one of these communities does anything to harm the other, he behaves like one who cuts off the branch upon which he is himself sitting. Friends, you are now educated, and it is time you cleared your hearts of all hatreds, and advanced in mutual goodwill and friendliness; it is time that unkindness gave way to charity. The journey of this life resembles a journey through the desert undertaken in the burning heat of the sun. To mitigate the heat of the journey, and to quench the thirst on the way, what you need is the cold water of union and goodwill.

I invite you to peace at a time when peace is urgently

needed. Disaster after disaster has come into the world. We have had earthquakes and famines, and the plague has not yet left us. Almighty God has even told me that if the world does not repent of its evil ways and does not forsake them all, disasters yet more terrible will visit our globe, and one disaster will not have left before another will have appeared; and at length mankind, out of helplessness, will begin to ask what is going to happen. And many, under the strain of their suffering, will lose the balance of their minds. Beware, therefore, my fellow countrymen, and take care before the time arrives. Let Hindus and Mussalmans make peace between them. If one of them is doing to the other any wrong which prevents this peace, let it at once give up the wrong, or else it shall be responsible for all the ill-feeling between the two.

Religious Differences

It may be asked, How can there be unity when religious differences are making the gulf wider and wider every day? But I say in reply, a genuine religious difference should be inspired only by reasonable considerations. Why has man been endowed with reason, if he is not to see that what he believes or does is in accordance with reason, and the proclamations of empirical fact? As soon this is realised, it will be seen that minor differences cannot disunite us. Only those differences can disunite us which lead one party to vilify the honoured Founder of another, or which lead it to denounce the holy Book of another. And *apropos* this, all lovers of unity will be glad to learn that the teaching of Islam is not necessarily opposed to the Vedic teaching. Nearly everything that Islam teaches is to be met with in some one or another of the various Vedic schools. For instance, though the new Arya Samaj movement maintains, as a fundamental Hindu doctrine that Vedic revelation, closed the door of all revelation, yet the great *Avatars* who have appeared since, in the Hindu faith, have shown by their very advent, that all revelation did not end with

the revelation of the Vedas. Among these *Avatars* is the great Sri Krishna who is deeply reverenced in this country, particularly in the province of Bengal. Sri Krishna claimed to be the recipient of revelation. His followers indeed exalt him to the status of God Incarnate, but there can be no doubt at all, that he was a prophet of his time and an avatar, and that he was favoured by God by the word of His mouth.

Guru Nanak

In the latter days, the Hindu community had had Baba Nanak, the universally respected and honoured saint of this country, whose followers known as Sikhs number at least two million. Baba Nanak openly claimed to be the recipient of divine revelation, and evidence of his claim is met with in the Granths, as well as in the various *Janam Sakhis*. In one of his *Janam Sakhis* he says that he had it revealed to him by God that Islam was a true religion. It was because of this that he went on pilgrimage to Mecca, and adopted all the tenets of Islam. It is also true that miracles and signs were witnessed at his hands, and there can be no doubt that he was one of those chosen and righteous servants of God, whom God favours with the gift of His love. He was raised among the Hindus to bear witness to the fact that Islam was a divine religion. His sacred relics at Dera Baba Nanak, bear the clearest testimony to his profession of the Islamic *kalima*, "There is no God but Allah and Muhammad is His Prophet," and those at Guru Har Sahai in the Ferozepore District, include a copy of the holy Quran. Who can then doubt that Nanak, who had a pure heart, and pure instincts, and who had exerted sincerely in the way of God, had divined the secret which remained closed to the view of the Pundits? By his claim to being the recipient of divine revelation, and by the signs which he showed, Guru Nanak completely refuted the doctrine which holds that there is to be no revelation, nor any signs of God after the Vedas. Nanak came as a blessing to the Hindus. He was, as it were the last

Avatar of the Hindu religion who strove hard to rid Hindus of the hatred which they entertained towards Islam. But, to the great misfortune of this country, Hindus did not benefit much from the teaching of Baba Nanak. On the other hand, the Pundits persecuted this great man, for no other reason than that he proclaimed the truth of Islam, wherever he went. He had come to establish peace between Hinduism and Islam, but his voice fell on deaf ears. Had his teaching been heeded, differences between Hindus and Mussalmans would have disappeared, and the two communities would have been a single community to-day. How much it grieves me to think that a great soul came into this world, and passed away ! and alas, ignorant men preferred to turn away from him. He showed, however, that the door to divine revelation can never be closed, and that heavenly signs are at all times manifested at the hands of His chosen servants. He also proclaimed that enmity to Islam was enmity to light that comes from heaven.

My Own Experience

My own experience in the matter is the same. I can testify that revelation and experience of God have not been intercepted in our time. God speaks even now, as He spoke in the past, and He listens as He listened in days of yore, and none of His perfect and holy attributes has, or shall ever, become lapsed. For nearly thirty years, I have been favoured with the word of God. He has manifested hundreds of His signs at my hands, and these have been witnessed by thousands of men, and published in books and news-papers. There is not a people that has not witnessed one sign or another.

In the face of this strong and cumulative testimony, how can we accept the doctrine which the Arya Samaj unjustly attribute to the Vedas, that the door of divine revelation was closed with the revelation of the Vedas, and that mankind have since been left to lean on the legends of the past. The doctrine has wrought

another mischief. For, it is because of this doctrine, that the Arya Samaj treat the books of all other religions, as fabrications of man. And this, in spite of the fact, that other books can furnish stronger proof of their truth. They have the hand of God behind them, and have heavenly signs in their support. How can it be, that these books are not from God, while the Vedas are? Reason itself revolts against this exclusiveness. The Person of God is hidden behind veils and veils. And it is but meet that He should manifest Himself, in different countries, through different prophets, chosen from among different peoples. Man who is so easily given up to doubts, could have been saved from disbelief, in no other way.

It is impossible to conceive that God, Who is the Lord of the whole world, Who causes His sun to shine upon all people from East to West, and Who sends down His rain upon every tract of land, according to need, that this same God should, in matters spiritual, be so narrow-minded, as to limit His favours for ever to one people, one country, one language and one age. What logic or philosophy, there is in this doctrine, I fail to understand. Who would contend that God does not hate to hear and understand the prayers of men in their different languages, but hates to reveal His word in any language but the language of the Vedas. This is a mystery which no one has been able to solve. As for myself, I regard the Vedas free from any such teaching— which is not only repugnant to reason, but also ascribes favouritism and partiality to the divine Being. The truth is that when a long time passes after the revelation of a book, its followers, out of carelessness or design, consciously or unconsciously begin to make additions and alterations in it. As these interpolations come from different sources, they give rise to different schools and sects.

Hindus and Jews

The resemblance between Hindus and Jews in regard to their respective views concerning the scope of divine revelation is striking. Just as the Aryas believe tha

revelation has been limited to certain Arya tribes, in Arya Varta, and just as they say that revelation has had but one medium of expression—Vedic Sanskrit the language of God, so do the Jews regard their own tribe, their own language, and their own books, as the favourites of God. According to the Jewish belief, Hebrew is the language of God, the Israelites His favourite people, and any one who claims to be a prophet of God, but does not belong to their tribe or speak their language, is necessarily a false prophet. Striking as this resemblance is, there are other religions which lay claim to still older revelations, and have their views cramped by the same narrow outlook. There are, for instance, the Zoroastrians who regard their religion millions of years older than the Vedas, and suffer from the same narrowness of belief as the others. It seems to me that the idea of limiting divine revelation to one's own language, country or tribe is based upon sheer ignorance and prejudice. In earlier times, one people or country did not know even as much as that there were other peoples or countries in the world. It was but natural that whenever a prophet appeared among a people, or a book was given to them for their guidance, they thought that they were the sole recipients of divine revelation and that whatever guidance God had meant to give to man, had been given once for all to them, and had been laid down in their book. This belief has been the source of many evils. In fact, the prejudice against other religious books and other religious teachers which this belief produced developed ultimately into all the racial and religious rancour that we find to-day. For a long time one people remained ignorant of another, and one country was a *terra incognita* for another, so much so that the learned men of India thought that the Himalayas were the boundary wall of the world, beyond which there was no human habitation. With the growth of knowledge and the advance of civilization, different peoples came to know about one another. But already the false beliefs relating to the appearance of prophets,

and the revelation of sacred books, had taken deep root in the minds of men. Every people believed honestly and sincerely that their country alone was the seat of the menifestation of the glory of God. Barbarous passions ruled supreme. Those who dissented from current beliefs were dealt with by the sword, and no one dared to bring about peace and union between contending religions. Nor was it safe to try to cool down blood heated by ideas of self-glorification. Gautama Buddha tried to do this. He did not believe the Vedas to be the first and the last revelation of God, nor did he subscribe to the doctrine that divine revelation was limited to any one country, people or language. By proclaiming this he dealt a death-blow to the pretensions of the Brahmans, who had monopolised the Deity for themselves and their country. Gautama was severely persecuted for his dissent from current beliefs. He was called an agnostic, and his teaching branded as Godless. Yet he was no more of an agnostic than those investigators of Europe and America who find themselves unable to accept the divinity of Jesus, being unable to conceive how God can ever be put on the cross. Thus was Buddha misrepresented. His opponents brought false charges against him and circulated false reports concerning him. At last he was expelled from his home India, and to this day Hindus look down upon the success which his teaching attained. But, as Jesus said, a prophet is not without honour save in his own country, Buddha attained marvellous success in his mission after he had gone to other countries. At present one-third of the human race is said to own his religion, the centres of its activity being China and Japan, though it has spread even as far as Russia and America.

Sacred Books

To revert to the original subject, when the followers of one religion were ignorant of religions prevailing in other countries, every community depended on its own book and its own creed as the sole repository of truth. When, therefore, the inhabitants

of different countries began to have intercourse with one another, and when one people came to know the creed followed by another, each found it difficult to approve of the alien creed. Fancy had invested every religion with certain peculiarities and excellences, and it was no easy task to divest it of the imaginary excellences which it was assumed to possess. Consequently, the adherents of every religion gave themselves up to the task of refuting rival religions. The followers of Zoroaster, for instance, affirmed that there was no religion comparable with theirs, that prophethood was confined to the Zoroastrian dispensation, and that their scriptures were the oldest of all, so much so that even the Vedas paled into insignificance when compared with theirs in antiquity. The Hebrews also were not behind any other people in making similar claims for their religion. They went so far as to fix Palestine as the land where the throne of God had been placed, never to be removed to anywhere else. Only the elect of the Jewish race were eligible for the sacred office of prophethood. They were even forbidden to preach to other peoples. Revelation was held to be a gift would could be bestowed only on a member of their own race, and if there appeared any claimant among any other peoples, he could only be an impostor.

Identical views became established among the inhabitants of Arya Varta. According to them, *Prameshwra* is only a Raja of their country, a Raja who knows nothing about other countries of the world. The belief is cherished, with not a semblance of reason, that *Prameshwra* has taken a fancy to the climate of Arya Varta, and has never even thought of visiting other countries to inquire into the condition of those in other lands, who had been left to themselves ever since He created them.

Friends, ponder and say whether such beliefs are acceptable to reason, or whether there is anything in human conscience which responds to them. I cannot see how a rational being can, on the one hand, believe that God is the Lord of the whole universe, and assert on the other, that He has withdrawn His parental

care from the greater part of the world, and that His solicitude is all for one people and one country. Is there anything corresponding to this in the way God has distributed His physical bounty? If not, why should His spiritual favours be distributed with such partiality? If we only think, we can see the evil consequences to which such narrow views have led. I need hardly tell you how terrible are the consequences of insulting and reviling those holy prophets who count millions of men of all ranks, among their devoted servants and followers. There is no community but has more or less tasted the fruit of such vilification. Friends, long experience and trial have proved that to speak disrespectfully of the holy leaders of other people, and to hurl abuses at them, is a poison which undermines both body and soul. It brings double ruin in its wake. A country cannot have peace when different communities inhabiting it, attack and abuse the religious leaders of one another; and two communities cannot live in harmony with each other when one or each of them speaks insultingly of the spiritual teachers of the other. Every man must have his feelings stirred, when he hears his prophet or founder insulted. Particularly Mussalmans are a people who, without calling their holy Prophet, God or Son of God, believe him to be greater than all righteous men that were ever born of woman. So it is not at all possible to live on peaceful terms with a true Muslim, unless the holy Prophet is invariably spoken of in respectful terms.

Muslim Attitude

We Muslims, on our part, never speak disrespectfully of the prophets of other communities. On the other hand, our belief is that spiritual leaders who ever lived on this earth, who have been accepted by many millions of men, who have won the respect of a large portion humanity and have been held in esteem for a very long time, were one and all true prophets of God, these circumstances alone constituting sufficient evidence of their truth with us. If they had not been sent by God, they would not have found acceptance with so many millions of men. God never grants to others the honour which He gives to His

chosen ones. If an impostor sits in the seat of the elect of God, he is soon brought to naught.

It is on this principle that we regard the Vedas as from God, and believe the *Rishis* to be holy and sacred personages. It is true that the teachings contained in the Vedas, have failed to promote the worship of the One God, nor were they suited to do so. Idolators, fire-worshippers, sun-worshippers, Ganges-worshippers, those who believe in thousands of deities, followers of Jainism, and professors of the *Shakat Mat*, in short, all sects of Hinduism that are to be found in India, base their respective creeds on the Vedas, the Vedas apparently being capable of all these divergent interpretations. Still our belief, according to the Quranic teaching is that the Vedas are not the fabrication of man, for a human fabrication does not have the power to draw millions of men to itself and to establish a system that can endure for ages. Though we have not found the Vedas teaching the worship of stones they teem with inculcations about the worship of fire, air, water, the moon, the sun, and so on, and there is not a single Vedic verse forbidding the worship of such objects. How are we to decide, that all the long established sects of Hinduism that worship these objects are wrong, and only the new born sect of Arya Samaj is right ? Those who worship these various objects claim to have the clear evidence of the Vedas on their side, and the Arya Samaj who assert that *agni* (fire), *vayu*, (air), *jal* (water), etc., are only names of the divine Being, make an assertion for which there is no evidence. They make a claim of which they have still to acquit themselves. Had this claim been satisfactorily proved, the learned Pundits of Benares, and other Hindu cities, would have accepted the views of the Arya Samaj and yet, though this new sect has been exerting itself to the utmost in disseminating its new doctrines, now for about 30 or 35 years, few Hindus have accepted them. The numbers of the Arya Samaj shrink into insignificance, when compared with the numbers of the Sanatana Dharma and followers of other

Hindu sects. Nor do the doctrines of the Arya Samaj seem to have impressed the other sects of Hinduism.

Hindu Doctrines

Similarly the doctrine of *Niyoga* is attributed to the Vedas. Human nature revolts against this hateful doctrine. And, as I have already said, we cannot believe this to be the teaching of the Vedas. On the other hand, we are strongly disposed to believe them that such teachings were afterwards attributed to, or inserted in the Vedas, from some selfish motives. The Vedas being a book of great antiquity, it is very likely that various additions and alterations were made in it, by Pundits of subsequent generations. That many millions in Arya Varta have for thousands of years, believed them to be the Word of God is, however, sufficient evidence for us of their truth. It is impossible that the word of an impostor should come to enjoy the reverence which the Vedas enjoy.

When we, in spite of many difficulties and, out of the fear of God, believe the Vedas to be His Word, and attribute its errors to subsequent writers, why should such savage attacks be made on the holy Quran which teaches the unity of God, from beginning to end, which nowhere teaches the worship of the sun, the moon, or any such object, but, on the other hand, says in plain words :

لا تسجدوا للشمس ولا للقمر واسجدوا لله الذی خلقهن

i.e., " Do not bow in worship before the sun, nor before the moon, but prostrate yourselves before the God who created them " (41 : 37) ? Besides, the holy Quran has with it, the testimony of signs, old and new and it shows the face of God like a mirror. Why do not the Arya Samaj do by us, as we do by them ? Why is the seed of discord and enmity sown in the land ? Do you expect this to bear good fruit ? Is it fair dealing to cast stones at one who offers you flowers ? To throw dung at one who holds out milk ?

Perfect Peace

If, in order to have perfect peace, the Hindus and the Arya Samajists are prepared to accept our holy Prophet (peace and the blessings of God upon him !), as a true prophet of God, and if they are prepared to give up denying and defaming him, I would be the first man to sign an agreement that we, the followers of the Ahmadiyya Movement, will always believe in the Vedas, and will speak respectfully of the Vedas, and the *Rishis*. We will bind ourselves to pay the Hindus a penalty of Rs. 3,00,000, in case we fail to fulfil the agreement. If Hindus cordially wish for this peace, they also should sign a similar agreement, in some such terms :

> " We believe in Muhammad Mustafa (peace and the blessings of God upon him !), and regard him as a true prophet. We will always speak of him as respectfully as a sincere believer should. And if we fail to fulfil this agreement we shall pay to the Head of the Ahmadiyya Movement Rs. 3,00,000 as a penalty for breach of agreement ".

The members of the Ahmadiyya Movement now number not less than four hundred thousand. The sum of Rs. 3,00,000 is not a large sum. Other Muslims who are outside the Ahmadiyya Movement have no unity of aim or view. They recognise no leader whom they feel bound to obey. So I cannot say whether they would join us or not. Even me, they yet regard as an infidel and an anti-Christ. Still I hope that, if Hindus make this compact with me, other Muslims will not be so foolish as to cause their holy Prophet to be abused, by speaking insultingly of the scriptures and the leaders of so well-mannered a people. In that case, they themselves will be to blame if Hindus retaliate abuse by abuse. Such a thing being, in any case, inconsistent with honour and decency, I do not think that after the compact has been made, other Muslims will say things derogatory to the honour of Hindu scriptures and Hindu *Rishis*. But in order to make the agreement strong and sure, it will be necessary that it should be signed by at least 10,000 sensible men on both sides.

One Nation

Dear countrymen, there is nothing like peace. Let us become one nation and one people, by means of this compact. You see what discord there is in the land and, how much the country has suffered on account of mutual recrimination. Come, and try now the blessings of mutual respect. This is the only way to reconciliation. To try and seek peace along any other way would be to neglect a sore which is bright and smooth outside, but which is full of foul pus inside.

I need not stop here to point out that the disunity that is daily increasing in this land is not solely due to religious differences, but that it is also due in part to political considerations. Hindus, for instance, have always been desirous of having a share in the government of the country, or of having at least their opinion consulted on important political matters, of bringing their grievances to the notice of the rulers, and of being admitted, equally with Europeans, to high posts of administration. Muslims made the mistake of keeping aloof from the Hindus, in their endeavours to attain this object. They thought that as their numbers were smaller than those of the Hindus, only the latter would reap the fruit of these endeavours So they not only held themselves aloof from the Hindus, but even opposed them and acted as a hindrance in their way. The result was that ill-feeling due to these causes only added to the original enmity between the two. I cannot believe, however, that these are the major causes of mutual hatred. I do not agree with those who hold that ill-feeling between Hindus and Mussalmans is not due to religious differences, but only to political rivalry.

Political Differences

Everybody can understand why Muslims shrink from joining the Hindus in claiming their lawful rights. Why did they keep aloof from the Congress, and why, when at last

they saw that the fundamental principle on which educated Hindus were acting was right, did they acutally follow the example set by Hindus, not, however, by joining the Congress, but by starting a Congress of their own, the All-India Muslim League? How can we account for the fact that though they have begun to do the very same thing that the Congress has been doing, yet they have not liked to join hands with the Hindus?

Brethren, the cause of this is to be found in religion alone. If these very Hindus embrace Muslims to-day declaring, 'There is no God but Allah, and Muhammad is His Prophet,' or if Muslims embrace Hinduism and begin to worship *agni*, *vayu*, etc., according to the injunctions of the Vedas, and bid farewell to Islam, all the differences that are now termed political would disappear, as though they had never existed. This shows that what lies at the root of mutual hatred is religious antagonism. It is religious antagonism which when carried to extremes results in bloodshed. My Muslim brethren, since the Hindus look upon you as an alien people owing to your professing a different religion, and you regard them as an alien people for the same reason, it is impossible that your hearts should be purged of hatred, unless the real cause that lies at the bottom of this hatred is removed. You may join hands with each other for some time like hypocrites, but real peace and tranquility can only be attained if, from the bottom of your hearts, you accept the Vedas and the *Rishis* as from God, and your Hindu brethren likewise expel all malice from their hearts, and accept our holy Prophet as a true prophet of God. Remember that this is the only course which can bring about real unity between you and the Hindus. It will act like water and wash away all hatred from your hearts. If the time has come for the two long-separated people to unite, God will open their hearts to accept this proposal, as He has opened ours.

Mutual Kindness

But, besides this agreement, it will be binding on us to act sympathetically towards our Hindu brethren, and invariably treat them with kindness and fellow-feeling. We shall have to abstain from everything that is likely to offend them, provided that what we abstain from is not one of those injunctions that are obligatory or desirable for us. So, if Hindus cordially accept our holy Prophet as a true prophet of God, and believe in him, the gulf which separates us from the Hindus owing to our slaughtering cows should also be made up. It is not obligatory on us to use everything that we think lawful. There are many things which we think to be lawful but which we never use. To be kind and tolerant to our fellow beings is as important a religious injunction, as to believe in one God, and it is not against the Law of God, to abandon an unnecessary thing for a necessary one. Believing a thing to be lawful is quite different from using it. Religion consists in abstaining from forbidden things, seeking the pleasure of God, showing kindness and sympathy to the creatures of God, believing in all the prophets that were raised from time to time for the reformation of the world, without making any distinction between them, and disposing ourselves kindly towards all human beings—that is the gist of Islam. But how can it be possible for us to make peace with those who unjustly, and fearlessly revile our holy Prophet Hazrat Muhammad Mustafa (peace and the blessings of God upon him!) and persist in attacking and calumniating him? I say truly that it is possible for us to make peace with the snakes of the desert and the wolves of the wilds, but it is impossible for us to be at peace with those who make vile attacks on our holy Prophet, on him whom we hold dearer than our parents, and our own selves. May we all die Muslims! We will never do a thing derogatory to our faith.

I do not mean to lay any unjust charge at the door of any particular community, nor do I intend to offend anybody. But with a deep sigh I feel constrained to say that great injustice is being done to Islam and the holy Quran. Islam is a holy and peaceful religion which never attacked the leader of any community, and the Quran is an honourable book which laid the foundation of peace among nations by accepting the prophets of all nations—a distinction which the holy Quran alone possesses among the scriptures of the world. Regarding the prophets of the world the Quran says :

لا نفرق بين احد منهم و نحن له مسلمون

i.e., "O Believers, say, 'We believe in all the prophets of the world and make no distinction between them, accepting some and rejecting others'." (2 : 136 ; 3 : 83). If there exists any other revealed book with such a peaceful teaching, let it be named. The Quran does not restrict the universal mercy of God to any particular race. It accepts all the prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus, and does not call any prophet, he may be of Persia, India or any other country, a liar or an impostor. On the other hand, it plainly declares that there have been prophets among all peoples, and in all lands, and thus it lays the foundations of peace among mankind. It is therefore very painful to find that the Prophet of Peace should be reviled and treated with contempt by everybody.

Grave Warning

My dear countrymen, I have not said this to offend you or to injure your feelings. I wish to tell you from the best of motives that those who have made it a point to abuse and attack the Prophets of other communities, as if it formed part of their religion, are not only sinners in the sight of God for their transgressions and for making unfounded attacks, but they are guilty also of sowing the seed of discord and enmity between different communities. Tell me, if a person

abuses another man's father or calumniates his mother, does he not really attack the honour of his own parents? And if the person whose parents he has abused, pays him back in the same coin, the man who took the initiative in the matter —may we not hold him to be the cause of the abuse, and may we not regard him as the enemy of his own parent's honour?

Mark how God teaches us manners and regard for the honour of others. He says:

لا تسبوا الذين يدعون من دون الله فيسبوا الله عدواً بغير علم

i.e., "Do not abuse the idols of the idolators, for if you do it, they will abuse your God in return, not knowing Who God is" (6 : 109). Though according to the teaching of the Quran, idols have no worth at all, yet God enjoins upon Muslims to abstain even from abusing the idols, lest the idol-worshippers get excited and begin to revile God, and Muslims themselves become the means of having their God abused. Compare with this the conduct of those who abuse the great Prophet of Islam, who speak of him in defamatory terms, and make wild and savage attacks on his honour and character. Our holy Prophet is he, on the mention of whose name, the great monarchs of Islam come down from their thrones, and pride themselves upon being counted among the humblest of his servants. Is not this honour from God? To treat with contempt one who is honoured by God is to fight with God Himself. Our holy Prophet, Hazrat Muhammad Mustafa, is that chosen Prophet of God, to aid whom and to demonstrate whose greatness, God has shown wonderful signs to the world. Is it not the hand of God that has made 200,000,000 Muslims prostrate themselves at his door? Every prophet had had some proof of the truth of his teachings, but proofs of the truth of the holy Prophet which the world has witnessed and continues to witness, have no parallel in any other prophet.

When the earth becomes corrupt with sin and wrong-doing, and mischief and transgression outbalance virtue, then the mercy of

God demands that a messenger should be raised to reform the world. Disease obviously calls for a physician. Hindus should be able to understand this point. They believe that the Vedas were sent not at a time when the earth was flooded with sin, but when it was free from it. When, therefore, God sent a guide when the earth was un-corrupted, is it not even more reasonable that He should have raised a prophet when a flood of sin was raging with full fury over every part of the world ? I do not think any of you is ignorant of the historical fact that when the throne of prophet-hood was graced by the holy Prophet, such darkness prevailed over the world that there was not a corner of the earth which was free from vice and corruption. This, Pandit Daya Nand himself recognises. He says that even in Arya Varta idolatory had taken the place of the worship of God, and much corruption had found its way into the Vedic Dharma.

Arab Corruption

To the corruption prevailing at the time when the holy Prophet made his appearance, the Rev. Mr. Pfender, a European Missionary, also bears witness. He admits in his *Mizan-ul-Haq*, that of all peoples, at that time, the Christians were the most corrupt. Their immorality and vice were a disgrace to Christianity.

The Quran itself shows the need of its own revelation by saying :

ظهر الفساد فی البر و البحر

i.e., "both land and sea have become corrupt." (30 : 41). This means that all nations whether primitive or those claiming to be civilized, had become corrupt.

All testimony shows that at the time of the holy Prophet, mankind whether they belonged to the East or the West, whether they peopled the land of Arya Varta, or were the denizens of the sands of Arabia, whether they had their abode in the islands, or were settled on the mainlands, all of them were without a true relation with God. Misdeeds had corrupted the whole of the earth. Can

we not then see that the time of the holy Prophet was just the time when a great Prophet should have appeared in the world ?

The question only remains, what did this Prophet accomplish ? I say that this question with regard to the holy Prophet can be answered by a Muslim with a confidence and conviction, with which no Christian, Jew or Arya can answer the same question with regard to his prophet.

The immediate object of the holy Prophet was to reform the Arabs. Arabs were then in such a degraded condition that they could hardly be called men. There was no evil but was to be found in them and there was no vice but prevailed among them. Thieving and dacoity formed their business and the murder of innocent human beings was to them, like trampling under foot an insect. They killed orphans to appropriate their property, and buried their daughters alive. They took pride in adultery and openly spoke of indecent things in their poems, which were immoral in the highest degree. Drinking prevailed to such an extent that no house was free from it, and in gambling they were worse than any other people. Being worse than snakes and wolves they were a disgrace even to animals.

Purification of Morals

But when the holy Prophet rose to regenerate these people and when he devoted his whole attention to purifying their hearts and casting his holy influence on them, in a few days they grew from savages into men, from men into civilized men, from civilized men into Godly men, and finally they became so filled with the love of God that they bore pain and persecution, for His sake, with the most admirable fortitude. They were subjected to all kinds of tortures. They were lashed with cruelty, dragged on burning sands, put in fetters, and starved to the point of death. But still they persevered, and only used each affliction as a step towards further advance. Many had their children slaughtered before their eyes, many were hanged by the neck in the presence of their children. A contemplation

of the readiness with which they laid down their lives draws tears from the eyes. What was it that drew them so powerfully towards Islam and worked such a change in them that they threw themselves at the feet of one who once walked the streets of Mecca, a poor, solitary, helpless individual ? It was the hand of God that was working their hearts. Some great magnet evidently raised them from the depths of degradation to the spiritual heights above.

The wonder is that before they embraced Islam, most of them were the mortal enemies of the holy Prophet and were thirsting for his blood. To my mind, there could be no greater miracle than that a poor, helpless and solitary individual should have purged a people's hearts of malice, and should have so drawn them towards himself that they cast away their costly raiment and in sackcloth presented themselves to him as his humble servants.

Charge of Jehad

Some thoughtless men bring the charge of *Jehad* against Islam. They think that all these men were compelled to accept Islam by the sword. Woe to those who have transgressed all limits in their injustice towards Islam and in concealing the truth about it ! What has come to them that they turn away so easily from the real facts ? Our holy Prophet did not appear in Arabia as a King. It could not be supposed that as he had with him kingly majesty and power, people flocked to his standard in order to protect their lives. It was a poor, helpless and lonesome individual who began to preach the Unity of God and his own prophethood. What sword did he then have, the fear of which caused men to adopt his religion ? If they did not accept his religion of their own free will, which King's forces did he summon, and whose aid did he seek, to compel people to enter his religion ? Seekers after truth, know it for certain that these charges have been fabricated by those who are sworn enemies of Islam. Consult history, and you will find

that our holy Prophet was an orphan whose father had passed away shortly before his birth and whose mother also died when he was a child only a few years old. Then the child, sustained by the protecting hand of God, grew up under the care of God unsupported by man. During the days of his orphanage and helplessness, he even tended the sheep of his employers. He had no guardian except God. He was twenty five years old, but not even one of his uncles would give his daughter in marriage to him, as he had no means to support a family. He was not lettered and knew no trade or profession. When he attained the age of forty, his heart was drawn towards God. There was a cave, named Hira, at a distance of a few miles from Mecca. He would go to that cave alone, hide himself there and worship God. Thus one day when he was secretly occupied in divine contemplation, God manifested Himself to him saying " The world has abandoned the path of God and the earth has become corrupt with sin, so I appoint you as My Apostle that you may warn the people and invite them to hearken to God before the divine punishment overtakes them ". This message filled him with awe, and he humbly said in reply that he was unlettered, and unable even to read. Then God opened his heart and filled him with divine wisdom, and spiritual knowledge and illumined him with His light. His spiritual powers attracted the low and the humble towards him, and they became his devoted servants. The great and the haughty girded up their loins to oppose him, until at last they even determined to put him to death. Many of his followers, both male and female, were killed, and at last the house of the holy Prophet himself was besieged. But who can destroy a man whom God wishes to save? God sent His word to the holy Prophet informing him of the intentions of his enemies, and bidding him to leave the city, and promising him His assistance. The holy Prophet accordingly left the city in the company of

Abu Bakr and the two hid themselves in a cave, called Thor, where they stayed for two nights. The enemy pursued them tracking their footsteps. Coming up to the cave Thor, their guide would go no further, saying that the Prophet and his companion were in the cave or they had gone to heaven. But who can encompass the wonders of the divine Power? In a single night a spider covered the opening of the cave with its web, and a pigeon made its nest at the mouth of the cavern, even laying its eggs. So when the tracker nearly persuaded the men to go into the cave, an old man among them cried: "This man is a fool. This web was at the mouth of the cave even before Muhammad was born". Hearing this, all dispersed and nobody cared to examine the interior of the cave.

Departure to Medina

After this, the holy Prophet escaped to Medina, where most men accepted him. This infuriated the Meccans still more, for they were furious at losing their victim. Thenceforth all their efforts were concentrated on bringing about the annihilation of the holy Prophet. The small band of Meccans who had accepted the holy Prophet had also left their native city to seek protection in other lands and some of them had sought shelter under the King of Abyssinia. The few that remained in Mecca, being too poor to migrate, were bitterly persecuted. Their cries of pain are referred to even in the Quran.

The cruelties that the Meccans perpetrated on the poor Muslims exceeded all limits. They began to murder poor women and orphans in tender years. Some women had their legs tied to two camels which were then made to run in opposite directions—the poor creatures torn in two pieces each.

When the barbarities of the disbelieving Quraish reached the limit, God, Who at last took pity on His people, sent word to the holy Prophet, saying the cries of the oppressed had been heard, the Faithful were now permitted to take up arms against the oppressors. Those that had smitten the innocent with

the sword, were to perish by the sword. But still the Faithful were not to transgress, for God did not love the transgressors.

This is the truth about the Islamic *Jehad* which has been most cruelly misrepresented. God is indeed tolerant, but when the mischief of a people exceeds all limits, God does not leave the opperessors without punishment, and Himself brings about the means of their destruction. Who ever told our opponents that Islam was propagated by the sword ? God says in the Quran :

لا اكراه في الدين

i.e., " There is no compulsion in faith ". (2 : 255) This being the commandment of God in His holy Book, who gave orders to exercise compulsion ? And what means were there to constrain men to accept the Faith. Does compulsion create in those compelled, the devotion and constancy with which followers of the holy Prophet fought against overwhelming odds without a reward ? When they numbered two or three hundred they fought against thousands, and when they numbered thousands, they defeated millions. To protect Islam from the attacks of the enemy, they allowed their heads to be cut off like sheep. With their blood, they bore testimony to the truth of Islam. They had a great passion to spread the message of the Unity of God to the ends of the earth. They went to the deserts of Africa, under severe privations, only to preach the Unity of God. Suffering all sorts of troubles they went to China, not as warriors again, but as preachers, and their preaching was blessed with such good results that millions of men professed the faith at their hands. Then they came to India, as dervishes in sackcloth, delivered their message to the natives of Arya Varta many of whom embraced Islam. And in the West they carried their message of the Unity of God to the farthest ends of Europe.

Sword or Spirit ?

Say truly, was that the work of men who had accepted

Islam at the point of the sword? Who, professing to be believers, were unbelievers at heart? Nay, that was the work of men whose hearts were full of the light of faith, and in whose hearts the love of God reigned supreme. What is the teaching of Islam? The chief object of Islam is to establish the unity and majesty of God on earth, to extirpate sin and to weld all nations into one by collecting them around one Faith. Other religions and other prophets had their attention confined only to one people and one country. If they taught any morals, their object was that their own people alone should be guided by those morals. Jesus, for instance, plainly said that his mission was for the house of Israel, and when a woman who was not an Israelite approached him saying, 'Have mercy on me, Lord,' he repelled her saying, 'I am not sent but unto the lost sheep of Israel'; and when she again humbly approached him with the same request, he again put her off saying, 'It is not meet to take the children's bread, and to cast it to dogs.' But the holy Prophet never said that he had been sent only to the Arabs. On the other hand, the Quran says:

قل يا ايها الناس اني رسول الله اليكم جميعا

i.e., "Say O Prophet to mankind, 'I am the Apostle of God to you all". (7 : 158) But it should be remembered that Jesus cannot be blamed for having thus coldly repelled the woman. The time was not yet ripe for a universal teaching and Jesus accordingly had been commanded to confine his preaching to the Israelites, and to have nothing to do with others. As I have said before, the moral precepts of Jesus were only addressed to the Jews. The Law of Moses laid emphasis on a tooth for a tooth and an eye for an eye, and the object of this teaching was to establish justice among the Jews, and to check them from transgression, because having lived in slavery for 400 years, they had become hard-hearted and mean, and injustice formed the chief trait of their character. Similarly in

the time of Jesus, God's wisdom demanded that the over-strictness with which the Jews had come to punish every offender should be remedied by enjoining upon them leniency and mercy and so Jesus laid great stress on forgiveness. The moral teaching contained in the Gospels, therefore, was addressed to the Jews, not to the whole world, for the simple reason that Jesus had no concern with any other people

JESUS' TEACHING

The truth is that the moral teaching of Jesus is not based on universal sympathy—for while it sympathises with the offender, it does not sympathise with the offended. It is also conspicuous because of another serious defect. As the Law of Moses goes to one extreme by laying too much emphasis on retaliation, the teaching of Jesus goes to the other extreme, by enjoining forgiveness in all circumstances. These codes do not aim at the development of all branches of the human tree. The Pentateuch nourishes one branch while the Gospels confine themselves to the other, both being characterised by absence of moderation in their teachings. Just as it is not expedient always to punish the offender, so is it inconsistent with the balanced cultivation of human morals, always to forgive. It is for this reason that the Quran rejects both the extreme teachings and follows the golden mean by saying:

جزاء سيئة سيئة مثلها فمن عفى و اصلح فاجره على الله

i.e., the punishment of evil should be proportionate to it, as the Law of Moses teaches. Forgiveness of the Gospels is to be applied only when it is productive of good and when the offender is likely to profit by it and to reform himself. Otherwise the law is that of the Pentateuch. (40 : 42).

END

A RECENT APPRECIATION

By the Indian Social Reformer

We have received, writes *the Reformer* in its issue of April 4, 1936, a copy of a revised English version of an appeal for peace and mutual goodwill, which was addressed to the communities of India twenty years ago by Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement. It is issued on the occasion of Tabligh day, the 29th March, by the Anjuman Ahmadiyya of Lahore. An interesting Foreword narrates the circumstances in which the message was composed. Hazrat fell ill about the end of March 1908 and an inner voice told him that it was to be his last illness. Knowing this, he set about composing his last message to his people and the last lines of it were delivered only a few hours before he breathed his last. The publishers are, therefore, right in claiming that the circumstances in which it was written invest it with a peculiar appeal, the power and sincerity of which few will fail to appreciate. The message shows how Hazrat had at heart the true interests of his country and his countrymen. There has been a recent controversy among Muslims as to whether the Qadians, as the Ahmadiyya sect is known from the place where the Founder established his principal centre, should or should not be regarded as belonging to the fold of Islam. Seeing that the inspiration of this message is wholly drawn from the Holy Quran, it is difficult to say if the Qadians are not Muslims, what else they are. Hazrat's religious outlook is very wide and broad. He maintains with intense conviction that God is God of all races, creeds and nations, and that it is impious to regard Him as especially favouring one or another of them. He holds likewise that God has never ceased to guide the thoughts of his creatures. "I can testify" he says, "that revelation and experience of God have not been intercepted in our time, God speaks even now as He spoke in the past, and He listens as He listened in days of yore, and

none of His perfect and holy attributes has, or shall ever, become lapsed." This experience is wholly in consonance with Hindu beliefs and we are surprised that Hazrat should think otherwise. He seems to have specially in his mind the Arya Samaj, but, as he himself observes, the Arya Samaj counts only a small proportion of Hindus as its adherents. The *niyoga* doctrine ceased long ago to be followed by Hindus and even Arya Samajists do not practice it now. It was not a special feature of Hinduism as it prevailed amongst Jews and was known as the levirate in ancient times. It was an institution adapted to the conditions of a certain stage of social evolution. Much acrimonious religious controversy is due to confounding social practices with religious ideals. Hazrat speaks with reverence of Sri Krishna and with fervent admiration of Guru Nanak. Of Sri Krishna, he says that there can be no doubt at all that he was a prophet of his time and an avatar, and that he was favoured by God by the word of His mouth. Of Guru Nanak, he says that he completely refuted the doctrine which holds that there is to be no revelation nor any signs of God after the Vedas. We have already said that there is no such doctrine in Hinduism. Nanak, says Hazrat, was the last avatar of the Hindus. He was obviously ill-informed. The followers of Chaitanya claim him as an avatar, neo-Vedantists claim that Sri Ramakrishna was an avatar, and Pandit Jawharlal Nehru quite recently felt constrained to deprecate the belief that Gandhiji is an avatar. Every great thought, wrote George Eliot, is an inspiration. In the same sense, every good man may be said to be an avatar.

Hazrat makes what may be called a sporting offer. " If ", he writes " in order to have perfect peace, the Hindus and the Arya Samajists are prepared to accept our holy Prophet (peace and the blessings of God upon him !) as a true prophet of God, and if they are prepared to give up denying and defaming him, I would be the first man to sign an agreement that we, the followers of the Ahmadiyya Movement, will always believe in the Vedas and will speak respectfully of the Vedas and the Rishis. We will bind ourselves

to pay the Hindus a penalty of Rs. 3,00,000, in case we fail to fulfil the agreement. If Hindus cordially wish for peace, they also should sign a similar agreement in some such terms." Millions of Hindus have no occasion at all to speak of the Prophet of Islam, and those who have occasion to do so, always speak of him in terms of reverence similar to those which educated men use of other great Teachers and Prophets. The reward of three lakhs of rupees which Hazrat offers is, therefore, unnecessary. But as he says of himself that he cannot guarantee that other Muslims will endorse his offer, no Hindu leader can undertake a similar obligation. There may be some Hindus who in direct contravention of the precepts of their religion, speak slightingly of other Prophets. But surely, this is against the age long tradition of India. Hazrat desired that the agreement such as he proposed should be signed by at least ten thousand sensible men on each side. This can be easily done. Hazrat denies that the differences between Hindus and Muslims are mainly political. They are religious though politics may aggravate them somewhat. Since it is not possible that all Hindus should become Muslims or all Muslims Hindus, he suggests that an agreement to respect each others' religious Teachers and Prophets, is the next best thing calculated to allay animosities. Real unity can only come from sincere respect for each others' religious Teachers. " You may join hands with each other for some time like hypocrites " warns Hazrat his Muslim co-religionists " but real peace and tranquility can only be attained if, from the bottom of your hearts, you accept the Vedas and the Rishis as from God, and your Hindu brethren likewise expel all malice from their hearts, and accept our holy Prophet as a true prophet of God. Remember that this is the only course which will bring about real unity between you and the Hindus. It will act like water and wash away all hatred from your hearts. If the time has come for the two long-separated people to unite, God will open their hearts to accept this proposal, as He has opened ours." Belief, of course, is not enough. It must express itself in behaviour. But Hazrat is right in thinking that if the belief is sincerely held it must eventuate in conduct which will

harmonise the relations between Hindus and Muslims in India. It is a great message though the line of reasoning may seem medieval to modern readers.

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Ahmad
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